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# JOURNAL OF THE O G A INSTITUTE

110443

IX

JANUARY 1964

NUMBER

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ARYA SAMAJ  
YOGA INSTITUTE  
SANTA CRUZ, INDIA

Rs. 7; 15s; \$ 2.00. Annual Subscription: Rs. 5; 10s; \$ 1.50

August and is Published on the 20th of each month.

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THE MONTHLY JOURNAL  
OF THE YOGA INSTITUTE  
OF SANTA CRUZ, INDIA

*Editor : Jayadeva Yogendra, M.A., Ph.D.*

VOL. IX, 6

JANUARY

1964

## EDITORIAL NOTES

*Live to Serve*

THERE are many who live a life without purpose. Their living is a mere existence just because they happen to be born. This waste of human life persists even after vigorous social, political and other attempts to utilize human beings to given purposes. Probably undefined religious concepts in all countries and at various times may have contributed to spending time in doing nothing socially useful throughout one's life. This problem of waste human life has been tackled by many means generally classed as social service. Even religious traditions which demand much time for rituals and meditation have encouraged the integrated aspects of social service.

For those who have no initiative beyond existence and also for those who through frustration have lost all interest in humanity, there is a pointer in the small article by Shri J. M. Kayande entitled *SOMEONE NEEDS YOU*. Shri Kayande, besides being the Founder of Cultural Education Society of Nagpur College and ex-Principal of the Bhonsle Military School of Nasik, is a devout student of Yoga having firm belief in social service in whatever capacity one can. There is no exaggeration when he says that there is always someone in this world who needs you if only you will try and find out who he or she is.

### *Getting Indianized*

Many foreigners come to India each year. While a majority of them cannot compromise to Indian way of life, a few really become Indianized. Those who cannot change their way of life take to criticising Indianness and find fault

with practically everything. In contrast, the extremely Indianized take to yellow robe, shaving of head, wearing of sandals and even the sacred thread of the Hindus, besides giving up meat, fish and eggs.

What is the test to find out how far one is Indianized? Every one has something to say about it. Shri Per Winther who is a certified yoga teacher of this Institute hails from Norway and was in India for a number of years. He wears a lungi and moves in Indian dress with a conspicuous ochre turban. He conducted yoga classes at the Young Lama's Home School in Dalhousi, Kailas and is now on his way to Ceylon, Hong Kong, Japan, New Zealand and Brazil. In his little note **WHAT INDIA TAUGHT ME**, he specifies certain characteristics of Indianness which he has tried to adapt in his life. Yes, a full cup is useless for it neither takes in any more nor can give anything from it.

### *Disservice to Yoga*

We have written so often on this subject that many may feel bored for taking up this issue again, but the cause of Yoga is so dear to us and the mischief perpetuated all round is so exasperating that if Yoga were to remain unalloyed, the devoted and well-wishers of Yoga should continuously and vigorously try to expose wherever mischief is found. Otherwise Yoga will go the way all other pure teachings and techniques have gone in their mix-up with baser concepts and applications.

The three items appearing in **EXPOSING THE MISCHIEF** are an index of how profane promiscuity deserves the cause of Yoga and how difficult it makes the work of those engaged in promoting genuine Yoga. About reference to the Government of India, we have much in store to say about Yoga vis-a-vis the Government, but since there is an attempt at the Centre to readjust their own attitudes to save Yoga from politics and officious redtape etc. etc. after years of our challenge to them, we propose to have patience till we find that all is lost when we may revert to the exposure again as the situation may demand.

## HATHAYOGAPRADĪPIKĀ

<sup>1</sup> क्रियायुक्तस्य सिद्धिः स्यादक्रियस्य कथं भवेत् ।

<sup>2</sup> न शास्त्रपाठमात्रेण योगसिद्धिः प्रजायते ॥६७॥

Success comes to him who pursues the various steps of yoga study; how can success come to one who is inactive? Success in Yoga does not come by mere theoretical learning.

NOTE: Many who study Yoga from books—more so its theory—seem to delude themselves into the belief that they know Yoga. It is not uncommon for many to say that they have read Patañjali, Vyāsa, Bhagavadgītā etc or that they have understood Yoga from ancient and modern literature on the subject. Yoga is not like any tradition of religion such as Hinduism, Jainism, Buddhism, Christianity, Islam etc where one by merely professing it may be called a Hindu, a Jain, a Buddhist, a Christian or a Mohammedan etc. In fact, to know Yoga is to be a yogin—not merely a man of belief in Yoga but a living example of what Yoga signifies. If a man belonging to any religion commits violence or speaks untruth, he still can afford to be called a man belonging to that religion; but in Yoga, any deviation in personal or social conduct as recommended by Yoga will preclude his being called a yogin. For it is not so much the theory as the practice which is vital in Yoga.

Success also does not come to those who are inactive in the practice of Yoga or who without habituating in the previous steps mimicry advanced practices. In the study of Yoga, there is no place for hypocrisy.

1. This verse occurs as 59th in B<sub>1</sub>, B<sub>2</sub> and 57th in B<sub>3</sub>.

2. In B<sub>1</sub> and B<sub>2</sub>, this line occurs in the next verse as the first line while the second line of the next verse (as given hereunder) is made the second line of this verse.

<sup>1</sup> न वेषधारणं सिद्धेः कारणं <sup>2</sup> न च तत्कथा ।

<sup>3</sup> क्रियैव कारणं सिद्धेः सत्यमेतन्न संशयः ॥६८॥

Neither donning of special robes nor lofty talks are responsible for success (in Yoga). It is true that practical application alone is the real means to success in this subject.

NOTE: Change of clothes or taking to yellow robes does not insure success in Yoga. Rituals have thus no place; and all the external paraphernalia which create an impression of one being a student of Yoga does not bring about success. Only actual practice of Yoga in an integrated form can lead to success without

doubt and not the means or exhibitionism like matted or long-hair, black or ochre robes, a loin cloth and rosary. The emphasis is distinctly on putting into practice the spirit and means of yoga technology. Success then will no more be in doubt. Philosophers are equally at a discount when it comes to Yoga since they are accustomed to thinking and talking without recourse to actual practice. How can one live in a house planned on paper?—it has to be actually built if one were to live in it.

1. In B<sub>1</sub> and B<sub>2</sub>, this line is the second line of verse 60 (of those manuscripts) while in B<sub>3</sub>, this line is the first line of verse 58.
2. *Ca na tatkāthā* is the reading of B<sub>1</sub> and B<sub>2</sub>.
3. This line is the second line of verse 59 of the manuscripts B<sub>1</sub> and B<sub>2</sub>.
4. *Eva na samśaya* is the reading of B<sub>3</sub>.

1      2      3      4  
 पीठानि कुंभकाश्चित्रा मुद्रादि करणानि च ।  
 5      6      7      8  
 सर्वाण्यपि हठाभ्यासे राजयोगफलावधि ॥६९॥

Āsanas, various (unusual) kumbhakas, mudrās and other similar practices, are to be performed according to the system of Haṭhayoga till the stage is set for the goal viz. Rājayoga.

NOTE: Having announced that Haṭhayoga is a preliminary to Rājayoga, the system of yoga technology i.e. Haṭhayoga is given its right place. Technology of any science cannot bring forth anything but to make its goal possible. The means and end are thus made clear in regard to Yoga. Haṭhayoga as technology is a means to the end which is Rājayoga. In fact, it is admitted that without proper means, the achievement of goal is not possible. The mechanistic part of Haṭhayoga therefore should not be construed with the end, but only as the means without the aid of which no progress in Yoga towards its goal i.e. Rājayoga is possible.

The isolation of yoga practices from its undercurrent is precluded and compartmental study purely on physical or mechanical basis is strongly decried by the Haṭhayoga authorities themselves. Haṭhayoga therefore is not an exclusive yoga education of the physical, but a part of the whole integrated process of Yoga.

1. *Pīthādi* is the reading of B<sub>3</sub>.
2. *Kuṇbhakah* is the reading of B<sub>3</sub>.
3. *Citram* is the reading of B<sub>1</sub> and B<sub>2</sub>.
4. *Diwāni* is the reading of B<sub>3</sub>, P<sub>1</sub> and P<sub>2</sub>.
5. *Sarvepi* is the reading of B<sub>3</sub>.
6. *Hallābhyaśālā*.
7. *Rājayogaprasiddhyaye* is the reading of B<sub>3</sub>.

8. Several verses such as the following are found in B<sub>1</sub>, B<sub>2</sub>, and B<sub>3</sub>, beside the above, such as :—

शिश्नोदररताय च न देयो वेषधारिणे । मयिवोधांबुवौस्वच्छोयो विश्व-  
वुद्विदस्तथा (६१ of B<sub>1</sub> and B<sub>2</sub>) । प्रलीन उदितोवेतिविकल्प पटलः कुतः ।  
(६१ of B<sub>1</sub> and B<sub>2</sub>.) श्रुतिप्रतीतिश्चगुरुप्रतीतिः स्वात्मप्रतीतिश्चगुरुप्रवोध ।  
र्मनसोपरीधः । एतानिसर्वाणि समुच्चितानिमतानिधीरैरहसाधनानि ॥६२॥  
स्वस्वेषुचितमिताशनवं युक्ते प्राणे प्रपूरिततथाधटवच्चयुक्ते । सव्यापसव्यकम-  
वृद्धिपथकमाद्यमात्राचट्टादशपुनर्दशटादशार्थः ॥७५॥

इति श्रीसहजानंदसंतानचितामणि स्वात्मारामयोगीन्द्र विरचिताया  
हठप्रदीपिकायामासनविधिकथनं नाम प्रथमोपदेशः॥

Thus the first chapter named *Explanation of the Āsana Technique* in the work *Hathayogapradīpikā*, prepared by Yogindra Svātmārāma (formerly) Cintāmaṇi son of Shri Sahajānanda.

NOTE: Having offered salutation to Śrī Ādinātha, the most ancient teacher of Hathayoga, the chapter begins reference to other distinguished yogins of the past. The purpose and essentials of Hathayoga have also been outlined although the chapter is meant to explain the yogāsanas. It points to the imperative need of these essentials in the study and practice of even the āsanas. Perspective, environments, ethical behaviour, attitude, housing, clothing, diet and many similar things precede the practice. After describing the technique, it has therefore been stated that, in the absence of such requisites, mere jumping of steps or pretence by exhibitionism will not lead to success. Hathayoga therefore is not the end but a means to the end—Rājayoga.

For further particulars on the date, authorship etc., refer *Yoga-Journal of The Yoga Institute*, Vol. III, 17, 18, 19, 20 and IV, 26-28, 35-37. Also refer *Gorakhnath and Kanphata Yogis*, pp. 253 of G. W. Briggs, *Indian Historical Quarterly* (Calcutta), Vol. XVI, (1940), p. 306-313.

1. P<sub>1</sub> and P<sub>2</sub> read इति हठप्रदीपिकायाम् प्रथमोपदेशः ॥  
B<sub>1</sub> and B<sub>2</sub> read श्रीसहजचितासणिस्वात्मारामविरचितायां  
हठप्रदीपिकायां प्रथमोदेशः॥
- B<sub>3</sub> reads इति सहजानंद संतानचितामणिस्वात्मारामविरचितायां  
हठप्रदीपिकायां प्रथमोपदेशः॥

## SOMEONE NEEDS YOU

by J.M. KAYANDE

WE believe that love is the best nourishment of life; that, prayer and words of love are the creative ways in which one may bring love into manifestation.

As the age of a man advances, two things are likely to happen. One, he gets the habit of looking back and could hardly turn his thoughts to the present or the future. The past, if happy and heroic, compares disadvantageously with the present and fills it with gloom for the future. It also fills him with helplessness, dispondency and many regrets. Grumbling becomes the law of living, and if those around are not aware of the world of love, life becomes unbearable and yet he has to live and endure. Any amount of wisdom from books appears to be of no avail. The only thing that can and could act as an alchemy is the loving personal word of someone, who loves. That is the only healing balm.

Two, if the life has been a bundle of mistakes, failures, and ill luck then frustration overtakes and brings in its train helplessness and hopelessness. For such feeling there is wisdom in the following lines:—

“Forget the past regrets. Do not think of future fears, When the messenger of Death comes, with his black draught, drink it and do not shirk”.

This is of course the other alternative. But I wish to speak of yet another method which is universally applicable and in which I have achieved some personal success. It is to cease thinking of our own self and to think of others, more miserable and helpless than us. If we could render something by way of help, then we must do so immediately. If we could do nothing, we should atleast pray for their happiness. Praying for others is the best way of helping others effectively. Soul to soul is the nearest, nay, they are in unison. Like the congruent centres of a circle and the points on the circumference—duly and necessarily connected by the radius

which is unseen but which is there to be sure ! The message of the centre goes to the circumference without any delay, in fact, instantly.

The ancient yogic method is being proved by modern science. Experiments on psychological and parapsychological phenomenon bring encouraging news everyday. One may or may not believe in God. It is immaterial, but science today has proved the unity of life and the omnipotence of Nature. I speak on the testimony of great men like Sri Ramkrishna Paramahamsa, Sri Raman Maharshi, Sri Aurobindo and my own Guru about this intuitive understanding of the synthesis of life. To illustrate my point, television is a fact of today, though it may not be a fact of our life in India still; but we believe in it on the authority of those who possess these sets elsewhere . Just so, with regard to the efficacy of prayer, we may tune our whole being to listen carefully, intently, efficaciously to the working of our inner being and the still small voice of our intuition. If we do not possess such a fine apparatus, we may depend on those who have delved deeper into the mystic and spiritual life.

To come back to the point, I prefer to summarise my thoughts with the help of a quotation appearing under the title, *Recipe for Blessedness*. The quotation goes, "Not the spontaneous endearment but the gladness with which you perform the daily tasks for your family will show the measure of your love and the joy of giving. If you work for your family with love and gladness, you cannot but get back a thousandfold the happiness you give. The childless, the unmarried, the widowed women too can always be needed. There is always someone who is gladder because of you. The neighbour's child, the patient in the hospital, lonely old people in your own home, the blind, the crippled who desperately need a friend. If you are willing to give a part of your time to someone to whom life has not been very kind, you will be blessed in the joy of knowing that someone needs you and is very much happier for it."

## WHAT INDIA TAUGHT ME

by PER WINTHER

My cup is full. It has been filled with what Mother India gave me, through her children on all levels, the poor masses, the intellectuals and the great Teachers.

I recall three important attitudes to life which I see expressed everywhere and which I cherish to make my own. These are (i) Patience, (ii) Acceptance and not expectation, and (iii) Seeing the other man's point.

### PATIENCE

Patience interpreted physically, mentally and spiritually is to wait and make oneself at home, at any time, anywhere, with anybody, or alone. Time, being relative, it is up to oneself how one wants to look upon it, in a given situation. Nothing is ever lost, or wasted, and should not be thought of as such.

Patience again will be needed with fellow human beings whose attitude to Life and Time are very different from the average Western. When with them one has to look at Life and Time with their eyes. Then, there will be a better appreciation and no irritation with such people and circumstances.

### NEVER EXPECTING, BUT ACCEPTING

Expectation may lead to frustration. Not expecting anything fully, one will accept whatever comes, and make the best out of it. Then there could be no disappointment. For, visualizing something never seen, it will not come out according to the mental picture, because this is idealized. The medal has always another side. Seeing only the gilded-side one will not get the full truth. To visualize truth, both sides must be seen.

To go with an open mind, taking every experience as a valuable lesson. To have full faith in a Higher Power that is leading our steps on the Path. Full trust, knowing

that one is on the Right Path (YOGA). For, "once on the Path, there is no return!"

To plan may be useful, but there will always be changes on the way, and sometimes the whole will be overturned by a trifle, and the result will be very different from what was thought out. Therefore, to plan, if necessary, but not to be attached to it, i.e., being ready to make modifications at any point.

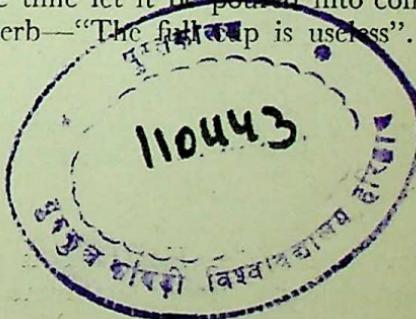
There is no "Co-Incidence", no "Chance". Whatever happens does so because it was meant to be so.

One feels at such times more strongly the Power that is leading the way, and should be grateful for it. Knowing without knowing; Feeling and knowing that one's life is guided and lead in the right direction. This cannot be learnt by secular knowledge. The co-incidence is the confirmation of this.

#### CONDEMNING IS NOT COMPREHENDING

To be broadminded and to see with other's point of view. To accept their different faiths, beliefs, customs, habits, ways of thinking. Never to condemn, for that is not to comprehend. Not to criticize, for, after all, who is right? Nobody is ultimately so; only each is right in his own way and in his own circumstances.

My Cup is full, to overflow, and I have to give, wherever I go, and at the same time let it be poured into constantly. Ancient Chinese proverb—"The full cup is useless".



## KONĀSANA

Do you know how important is the spine in our body? Well, in Yoga, the spine is compared to the fabulous mount Meru round which revolve the planets! "All beings that exist in the three worlds surround the Meru. While ordinary men do not know this, it is the yogi who understands this", it is said. It shows how important is the spine in Yoga.

The spine is exercised in several ways as illustrated in Fig. 1. The sideward bending of the spine helps in maintaining suppleness of the body. This is done by

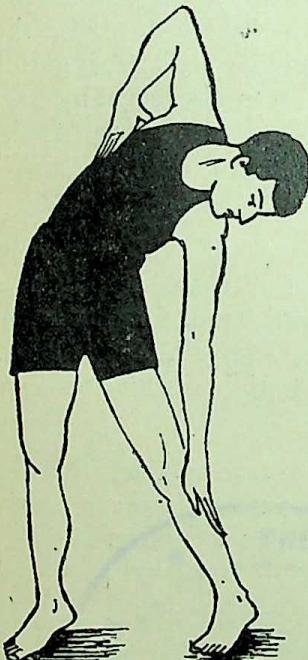


Fig. 1

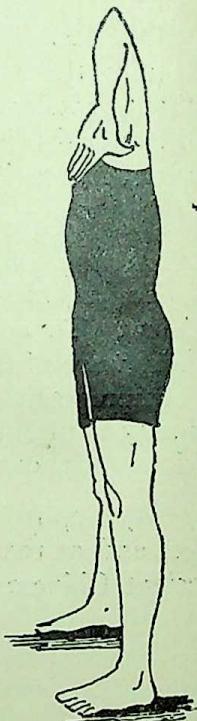


Fig. 2

Konāsana. The older Konāsana is very vague e.g. some include trikonāsana under it, some sideward bend and rotation etc. According to The Yoga Institute, Konāsana may be divided into three variants i.e. sideward of two types and one front type. We shall learn the first variant of Konāsana, to begin with. You will immediately find that

this asāna presses the middle of the spine mechanically as well as compresses the internal organs such as the spleen, liver etc. It will be a good exercise also for the side muscles as would lead to their elasticity.

You should stand with your feet twenty to twenty-four inches apart (according to your height). Place right hand on the waist, right sideward (thumb pointing back), and left hand on the left side of the thigh. Turn your head to the left. Now slide the left hand along the thigh down towards the knee and raise slightly the right hand upward towards the chest. But in doing so one important point must be remembered. The head, the chest, the abdomen i.e. the upper part of the body should remain perpendicular to the floor. In other words you should not allow the body above, to bend the waist forward or backward. You should feel as if you are bending down trapped between two walls close to your front and back. Refer to Fig. 2.

While bending, you should not bend your knees. If you cannot reach your hand up to the knee you should gently try. After remaining in this position for a few seconds return to normal. Change position of hands. The left hand will be placed on the left side of the waist and the right hand will extend on the side of the right thigh. Now try to slide the right hand down towards the knee as before. Try two to three times on each side. Of course, finally you should try to reach your extended hand upto the ankle. But, in the beginning, you will find much strain on the sides.

## STEPS

1. Correct standing position.  
\* Check distance between the feet, posture etc.
2. Place one hand on the waist, another on the side of thigh.  
\* Check hand on waist, and ease in sliding it down.
3. Turn the head. Slide the hand on side downward and hand on waist upward.  
\* Check bend of knees and bending forward or backward of body.
4. Reach your fingers to knee/ankle  
\* Check simultaneous sliding of both hands, position of head and body.
5. Return to normal, repeat on the other side.

## OBSERVATIONS

## EXPOSING THE MISCHIEF

(contributed)

IN a spirited editorial, the editor of *The Life Natural* writing on the Government vis-a-vis Nature-Cure has made some observations which may well fit similar mischief happening in Yoga. "The original, unalloyed Ayurveda, which was in vogue in this country centuries ago, which is none other than what is known as Basic Nature-Cure today, was perverted by the foolish efforts of professionals. The cause was the transfer of everyone's personal responsibility for the health and cure of himself and his family to a paid professional . . . I have to observe that most of the naturopaths in our country do not . . . know even the theory of the science fully . . . If they are ill-informed, they cannot but misguide the people . . . and, if recognition were to be granted at the present stage, this ill-informed majority will very likely lay down the standards as to what should not constitute Nature-Cure; the result will be that the Nature-Cure movement will become perverted. (In the eventuality of Government intervention) the Government aided naturopaths are very likely to play a second fiddle to their paymasters the health authorities dominated by the allopaths, and will thus bring discredit and disgrace to Nature-Cure. Once again, Nature-Cure will be made complicated with numerous remedies and the people will be told that instead of following Nature-Cure as a way of life, they should rely on professionals". In the end, the learned editor wants the Government not to prevent Nature-Cure practitioners from practising their art. "The future of the Nature-Cure Movement lies in the hands of the non-professionals", he declares.



A similar criticism of "the saints and fakirs performing feats like reading, writing, driving cars blindfolded and doing some other intricate things" comes from a Yoga Organiser Sri Somnath Brahmachari (Sewak). "Gifted with vast potentialities and possibilities, one may rise from the mire wherein one may find oneself, and thus seek lasting joy and communion and conquest of one's own self. One should be most disinterestedly inclined towards everything, for there one would find peace. To meet with the achievement in

this direction one has only to invest and cultivate things in his own intellectual and physical field with devotion and dedication. Again, it is concentration which is the surest key to unlock the mysteries of science. But instead of this cultivation and preservation of one's concentration abilities and more important still, the application of rigid framework of self-restraint, what do we see today? There is no dearth today of those types of professional yogis who find Yoga a lucrative trade and who go on writing some cheap literature on the subject. Even more, they teach Yoga; and, to attract people, indulge in demonstrating yoga feats in the cities. In fact, they do more harm than good. They jeopardise the cause of Yoga since they might have learnt only as much as it could satisfy their professional needs without caring to go deep into and imbibing in them its proper spirit and import. Such varieties know almost nothing more than some feats of gymnastics. People often get confused about proper import of Yoga and the yogis. A yogi is really above all this and is detached from any kind of showmanship." As Sri Somnath Brahmachari rightly says, "Yoga is designed in a way that it can develop man to the highest point of perfection, physically, mentally and spiritually. The doors of Yoga are open to all who care to enter—only the individual has to be sincere and honest to the purpose."



In his address to the XXVI International Congress of Orientalists, Mr. Majid Movaghbar of Iran observes, "Truth abides far beyond the lower physical plane with all its fascinations and limitations." He cautions the Government of India against the attempt to evaluate Yoga through medical experts as was done through a Committee. He states, "Yoga lives on the spiritual plane (along with the mental and physical). These three aspects go together; they are a complimentary composite. It is impossible to dissect and analyze them and subject them each individually to laboratory investigations and microscopic examinations. The body does not enjoy an independent entity of its own. It is the body so long as it is the vehicle of the spirit otherwise it is a corpse, insentient and dead... Thus its (Yoga) realm is beyond the specialization of any Medical Expert."

## NEWS AND NOTES

ABOUT twenty persons joined the new teacher training-classes from last August. A Special Twenty-one day course known as P.C.Y. was started in January primarily for specialists who are on short stay in Bombay while an advanced course for trained teachers was conducted for two months from October. In all, 48 teachers were certified to teach Yoga, when a formal function was held on 29/12/63. They are :—

1. Shri Vijayadev,	24. Sri C. K. Dave,
2. Sri S. B. Munshi,	25. Miss. S. Rampure,
3. Prof. Jean P. Bastiou,	26. Prof. S. P. Duggal,
4. Miss Jill Campbell, (These are old certificate holders with distinction.)	27. Miss G. Fonseca,
5. Sri J. S. Suri,	28. Sri Y. K. Devasthale,
6. Sri Hans Raj Yadav,	29. Sri S. G. Mulay,
7. Prof. K. R. Shah,	30. Sri C.G.K. Nair,
8. Sri C. T. Ahuja,	31. Sri K.K. Suvarna,
9. Mrs. K. Rugmani,	32. Sri S.V. Deodhar,
10. Mrs. Rajinder 'Rai',	33. Sri G.N. Paranjape,
11. Sri J. A. Vashí,	34. Sri S. V. Sathaye,
12. Sri P. R. Ekbote,	35. Sri M.V. Satahye,
13. Sri P. G. Panchal,	36. Sri M. Punnoose,
14. Sri H. S. Bagdi,	37. Mrs. Draupadi Singh,
15. Dr. V. P. Punnoose,	38. Dr. A.V. Apte,
16. Sri V. K. Pethe,	39. Sri K. Iyer,
17. Sri M.M.A. Halwadwala,	40. Sri M.E. Menashy,
18. Sri M. B. Shah,	41. Sri V.J. Borkar,
19. Sri A. K. Auddy,	42. Sri D.D. Shiralkar,
20. Sri S. V. Shah,	43. Sri Narsing Rao,
21. Mrs Dhun Chichgar,	44. Sri Shambhunath Thulal,
22. Mrs. K. Sedani,	45. Mrs. Elizabeth Abraham,
23. Sri N. Katare,	46. Sri M.A. Joshi,
	47. Miss J. T. Gajjar, and
	48. Sri Per Winther.

The work at various extension centres manned by these yoga teachers continued. Sri Narsing Rao, Sri J.A.Vashi, Sri D.D. Shiralkar and Sri Winther took new batches of students at their centres, besides holding cultural functions to mark the same. The total daily attendance at the various centres averaged 500 students. Among the teacher-trainees, Sri R.K. Todiwala began a Child Welfare Wing, Shri Arun-

Biswas began a special class for young men, Sri Umesh Mathur began a class in the Air India Colony. A free yoga class was conducted at the Gujarati Stri Mandal by Miss Jill Campbell, and by the trainees at the HQrs.

Research work already begun was continued viz. survey of yoga centres, study of *Prāṇāyāma* II-IV, Anatomical and Physiological study of Āsanas, and collation of *Hathayogapradīpikā* etc. These were partly published in the *Journal*. A survey of place of Yoga in society was carried out by the trainees as also one on scales of interest of welfare activity. Special study and research has become necessary in connection with Child Welfare Wing course, Film Institute Actors' group course, Higher course for yoga teachers, etc. Similarly special proposals have been prepared and part published on fundamental researches on Yogatherapeutics, Organising a Yoga Centre in Orissa, while a member of an Indian University discussed about preparing psychological experiments on Yoga for the use of University students. The Institute also contacted over 200 delegates of the International Oriental Conference, while abstracts of articles of the Institute were listed in the Indological Digest under preparation by the Kurukshetra University. Details are being worked out for a study seminar of experts to determine scope and method of Yoga.

A scholarly translation by Shri Dave *Sarala yoga āsano* in Gujarati was published with a foreword by the former Vice-Chancellor Sri Maganbhai Desai, and was favourably reviewed. The Director of Education recommended the work to all colleges and libraries. Articles by staff members appeared in *Venkateswara Samachar* and *Bombay Samachara* (special numbers), *Free Press Bulletin*, *Indian Express*, etc. Various learned lectures, symposium and social programme were organised at the Institute and out. This includes one at Loka Hita Mandal, Khar, when Sri P.G. Kher and Swami Satyakananda among others spoke. At the Chembur Centre, Sri S.M.Y. Sastry, Acting Municipal Commissioner, presided over a lecture by Dr. A.V. Apte, while Smt. Sita Devi and Mrs. Abraham spoke at the Gujarati Stri Mandal. The Children's day and a Parents' day were observed

when suitable functions were held and local heads of educational institutes participated. A social gathering was held on the occasion of the Founder's 67th birthday and another on the occasion of the distribution of Awards. A ladies day was observed on 2nd October when a cultural programme was arranged. The 46th year Foundation Day programme began with series of lectures by Prof. H.D. Velenkar, Hon. Justice Mr. V. M. Tarkunde, and Shri Yogendraji. A skit specially prepared by the Government of India Film Institute actor-trainees was also presented. On the same day, a large poster exhibition was opened. The exhibition which attracted a large number of people was kept open even after the programme and was appreciated by over 1000 visitors—nearly 35% of them being women. A symposium **YOGA IN MODERN LIFE** was presided over by Shri Yogendraji when the Sheriff of Bombay Sri A.B. Nair, Dr. M.D. Adatia, Sri J.M. Kayandaji, Sri K.P. Jain, Sri M.E. Menashy, and Shri Vijayadev spoke. Sri M.B. Shah gave a special talk on "Yoga as a way of Life", while Sri J.M. Kayandaji spoke on Prayer separately. A study tour to Korakendra was arranged during the period under review and about 40 teacher-trainees with friends attended.

Among the visitors to the Institute were the Vice-President of India—Dr. Zakir Hussain, a group of about 70 Soviet consular corps and citizens, Sheriff Sri A.B. Nair, Hon. Justice Mr. V. M. Tarkunde, Prof. H. D. Velenkar, Sadhu Premdas, Dr. S.L. Vinekar—Jt. Director of Kaivalyadham Lonavla, Yogi Nandakavi, Dr. T.K.N. Trivikram of Sri Vidya Siddhi Kendra, Sri Salebhai Abdul Kader—Minister, Maharashtra State, Dr. S. M. Vasekar—Director of Ayurveda, Maharashtra State, Prof. K. S. Joshi—Head, Department of Yoga Studies, Saugar University, with a group of six students, Rao Bahadur J.N. Mankar of Bombay Humanitarian League, Sri and Smt. K.K. Shah, M.P., Sri K. Nair and Sri Mahesh Kothari Sarvodaya workers, Sri Trpathi, Manager Kora Kendra, Principal Jagat Murari, and Prof. Taneja, Swami Chidanandaji, Mr. P. Eugenio of Film Institute Rome, Mrs. V. Vestin of Poland, Mr. Joseph Hoodward Myers of U.S.A, and others.

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*Proprietors:* Shri Hanuman Sugar & Industries  
Ltd., 178, Mahatma Gandhi Rd.,  
Calcutta-7

*Managing Agents:* Daulatram Rameshwarlal

<i>Factory</i>	<i>Bombay Office</i>
Bedeshward Road, Jamnagar	95 B, Netaji Subash Rd., Bombay-2

© 1963

Owner : The Yoga Institute, Bombay 55.  
Published by Dr. Jayadeva Yogendra for The Yoga Institute,  
at The Yoga Institute, Santa Cruz, Bombay-55 and printed by him  
CCo. The Education Press, Meerut, Collection, Benares

# JOURNAL OF THE YOGA INSTITUTE

VOLUME IX

FEBRUARY 1964

NUMBER

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Volume begins in August and is Published on the 20th of each month.*

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THE MONTHLY JOURNAL  
OF THE YOGA INSTITUTE  
OF SANTA CRUZ, INDIA

Editor : Jayadeva Yogendra, M.A., Ph.D.

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VOL. IX, 7

FEBRUARY

1964

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## YOGA AND EVOLUTION

by SHRI YOGENDRA

THE die-hard materialist to whom science is the only means and the progressive modernist to whom socialism is the only end, have expressed serious doubts about Yoga being anything like a science useful to society if it were not to accept the theory of evolution. In fact, it seems to have been forgotten that the very concept of evolution originated and developed with (Sāṃkhya) Yoga. Therefore, the entire approach of Yoga to the individual and the society is rational *albeit* scientific.

To begin with, it has accepted the fact that man is here through the process of evolution or interplay of *prakṛti* (matter). But let it be pointed out that, in order to be scientific, it is quite unnecessary nor compulsory that Yoga should accept *in toto* all the plausible but speculative theories of biology, physical anthropology and genetics etc. etc. which have undergone reappraisal with time as more and more knowledge became available.

Since the ultimate achievement of Yoga is the transformation of personality (*citta*) from the disintegrated into the integrated one and from the ignoble to the noble inbeing, many problems are posed by those who subscribe to the theory of evolution. For example, if the change of animality into divinity is contemplated by Yoga, why should we not rely upon the natural process of evolution which may bring about this transformation in due course?

It is true that the very theory of evolution was propounded by Yoga thousands of years ago, as is evident from its exposition of cosmogony. This was in relation to man so as to give a wholeistic perspective when dealing with man and his society. All the same, it was fully realized by Yoga that the process of natural evolution—left to itself—is so slow, as may be seen from the history of the world, that it has taken ages for very many simple things to happen which could be accomplished in less than a century.

Allowed to Nature, the transformation contemplated by Yoga in man may easily take an indefinite period of time to eradicate all evil potencies in him so as to enable him to experience the highest in evolution. Millions of births were thus envisaged in the *Bhagavadgītā* for the achievement of Yoga. The technology of Yoga however undertakes to shorten this time (*śīghramokṣayahetuh*) in the same way as the modern sciences are attempting to do. Therefore, not depending on the slow process of evolution, Yoga begins with any man—irrespective of his imperfections—through the practice of Yoga, to enable him to attain the highest possible physical mental, moral and psychic attainments *during this very lifetime*.

Moreover, heredity has shown that the natural process of evolution does not explicitly imply or contribute to the alteration of the germ-plasm without which no radical transformation in man, as contemplated by Yoga, is ever possible. Not even education—as has been ordinarily understood and in which many seem to place so much hope for the salvation of mankind—is, as the study of heredity suggests, of such specific importance as to cause any radical alteration in the germ-plasm unless and until the same is able to permeate all planes of consciousness (including the subconscious) and thus cause a permanent germinal change.

Unless the individual is transformed, how can the society made up of many individuals respond to any impact of transformation? In the process of evolution, the popular methods of education has failed to transform the savage in man who is still alive. What has changed in man is not the

ancient man deep down hidden beneath us, but our concepts of him. Consequently, as against the usual ordinary process of mechanized and objective education of the conscious, Yoga provides for such education as succeeds in bringing about, through specialization, the essential permanent change in the germ-plasm by its direct effects on the subconscious through constant habituation in all planes of consciousness. This possibility of SR-bond-complex has been ascertained through recent experiments on certain receptive worms and their succeeding generations.

Because of the subconscious impact, the transformation through Yoga not only remains constant but, by inheritance also becomes transmitted as the germinal instinct (propensity) of the progeny. It is, therefore, argued by Yoga that only by such an alteration alone can one hope for a permanent change in man—starting with the individual himself and ending by progression, with the germinal character within the whole society of mankind.

In fact, what Yoga does is simply to accelerate the process of evolution in the case of man by applying such practical means as bring about the evolutive end during his lifetime. The technology of Yoga, as an exact science, helps him thus to defy both time and space.

## HATHAYOGAPRADĪPIKĀ

अथ द्वितीयोपदेशः<sup>१</sup>

अथासने दृढे<sup>२</sup> योगी वशी<sup>३</sup> हितमिताशनः ।

गुरुपदिष्टमार्गेण<sup>४</sup> प्राणायामं समभ्यसेत् ॥१॥

As the posture becomes steady, (the aspirant) who is well disciplined, whose food habits are salutary and moderate, takes to the practice of *prāṇāyāma*, according to the way envisaged by the Guru.

NOTE : The commentator seems to distinguish the cultural postures like *kukūṭa* from the meditative like the *siddhāsana*, and recommends the latter for practice of *prāṇāyāma*. Later when commenting on *sūryabhedana* practice, the commentator suggests three other meditative poses, for practice of *prāṇāyāma*. The text however suggests a comfortable pose. In actual practice at The Yoga Institute, institutionalised *prāṇāyāma* practices and the Yogendra rhythm have been found to give good results in other postures also, besides the ones quoted above. It is therefore noteworthy that the text leaves the actual technique to a teacher. In Yoga, it is not the student who decides his study. The words "according to the way envisaged by the Guru" are imperative both for proper evaluation and steady progress.

1. This does not occur in B<sub>1</sub>, B<sub>2</sub>, and B<sub>3</sub>.
2. *Dṛḍha* is the reading of B<sub>1</sub>, B<sub>2</sub>, and B<sub>3</sub>.
3. *Prāṇāyāmān* is the reading of P<sub>1</sub>, P<sub>2</sub> and P<sub>3</sub>.
4. *Sadābhyaṣet* is the reading of B<sub>3</sub>.

चले वाते चलं चित्तं निश्चले निश्चलं भवेत् ।<sup>२</sup>

योगी स्थाणुत्वमाप्नोति ततो वायुं निरोधयेत् ॥२॥<sup>३</sup>

With the movement of vital air (nervous impulse?) is moved the *citta*, while steadyng of this impulse leads to steadyng of the *citta* and consequent immobility (of the biological self) of the yogi. Therefore let the vital air be brought under control.

NOTE : If the word “*vāta*” is taken literally, it would imply the activation of the respiratory centre during breathing where the effects are *vice versa* at the physiologic level. But when the word “*vāyu*”—a highly technical term in Yoga—is referred to as in the following line, the textual connotation is undoubtedly *prāṇavāyu* since the affects are to reach the mind-stuff (*citta*). The *prāṇa-citta* relationship in Yoga is the crux of yoga experience so, when reference is made to *prāṇāyāma*, those who associate the process as purely physical, fail to evaluate its significance on the higher levels.

Longevity is attributed by the commentator to the yogin who has achieved complete mastery through physical immobility and mental steadiness through *prāṇāyāma*. For more details, refer to *Yoga Personal Hygiene*, Vol. II, pp. 51ff.

1. This verse does not occur here in B<sub>1</sub>, and B<sub>2</sub>.
2. *Tathā* is employed by B<sub>3</sub>, instead of *bhavet*.
3. *Nirundhayet* is the reading of B<sub>3</sub>.

यावद्वायुः स्थितो <sup>2</sup> देहे <sup>3</sup> तावज्जीवनमुच्यते ।  
 मरणं <sup>5</sup> तस्य <sup>6</sup> निष्कांतिस्ततो <sup>7</sup> वायुं निरोधयेत् ॥३॥

So long the vital air remains in the body till that time life is attributed. Death is its departure ; therefore let the vital air be controlled.

NOTE : In the *Chāndogya upaniṣad*, the importance of “*prāṇa*” in relation to death has been elaborated by analogy and discourse. No doubt has been left that this “*vāyu*” is, in fact, the *prāṇa*, or bionergy. The *Maitrāyaṇyupaniṣad* commentator has abundantly made it clear that *prāṇa* is not *vāyu* (the atmospheric air or breath, *vāyu Śankām vārayati*). When *vāyu* is interpreted as *prāṇa*, the context is very easy to understand rationally. The dependence of longevity on *prāṇāyāma* is hereby emphasized.

1. *Vāyu* is the reading of B<sub>1</sub>.
2. *Schito* is the usual reading in B<sub>2</sub>.
3. *Tāvajjīvanam* is the reading of B<sub>3</sub>.
4. *Jivitam* is the reading of B<sub>1</sub> and B<sub>2</sub>.
5. *Nikrānti* is found in B<sub>3</sub>.
6. *Tasnādvo* etc. is the reading of B<sub>1</sub> and B<sub>2</sub>.
7. *Nibandhayet* is the reading of B<sub>3</sub>.

मलाकुलासु नाडीपु मारुतो नैव मध्यगः ।  
 कथं स्यादुन्मनीभावः कार्यसिद्धिः कथं भवेत् ॥४॥

When the *nādīs* are full of toxic substances, then the vital air does not pass through the *sūṣumṇā*. How can there be the *unmanī* state, and how can success be achieved ?

NOTE : This is one of the fundamental findings of scientific Yoga involving neurology and concept of bionergy. Since *nādīs* refer to nervous system, the words *vāta*, *vāyu* and “*maruta*” could in no sense be stretched to mean breath or atmospheric air ; it positively means *prāṇa* which moves as impulse (*pratyaya*) in the nervous system. If this is accepted, the whole of *hāṭhayoga* perspective could be easily evaluated.

For explanation of technical terms like *sūṣumṇā* and *unmanī*, refer to chapter III. 123, 124; IV. 39, 64, 80, 104 (Vyankatesvara edition). As the commentator points out, removal of toxins is equated with attaining success in *Hāṭhayoga*. In short, the *raison d'être* of *prāṇāyāma* is covered under these verses.

1. *Kutsāsu* is the reading of B<sub>3</sub>.
2. *Kuto bhavet* is the reading of B<sub>3</sub>.

## DEVELOPMENT OF THE CONCEPT OF WORSHIP

by S. G. DESAI

THE Vedic seers offered their prayers which served as the worship of the many deities which were natural phenomena deified and raised to that high position. They extended that worship of prayers even to the abstract things and ideas personified. Though contended in the beginning by the oral worship of these deities, the seers later on felt the necessity of offering something concrete in addition to the mere words of praise to the different gods while demanding the worldly pleasures, long life, brave sons, good cattle from them.

The concrete worship thus took its origin in the form of the sacrifices, but still the various gods were merely invoked and no direct idol is prepared for offering these oblations. This religion of sacrifice had a great hold over the society and different sacrifices were then proposed for acquiring different ends. The priests who were Brâhmaṇas thus built a cult of sacrifice into which the general masses could not have a direct entry. A layman had to worship god through the agency of these priests. But then a stage arrived when some thinkers (probably Kṣatriyas) found out another path of reaching the end in view. They retired to the quiet of the forests and began to ponder over the reality behind the manifold expanse of the world, along with the many deities. They offered the philosophical explanation of the Brahmanical sacrifices and thus are to a certain extent responsible for the practice of Yoga and the Mânaśa Pûjâ which developed into a full-fledged form later on. When the one set of thinkers were thus busy in finding out some idealistic method of worship by the knowledge of the Reality and the Force behind the universe which they called the Brahman, it seems that the other group of priests, probably Ātharvaṇic were incorporating some Tantra to the existing sacrifices and making the method more popular. The masses might have also shown their inclination to receive some easier method of worship which would be within their easy reach, power and capacity.

On one hand there was the abstract worship of the Upaniṣadic seers, and on the other the more critical way of Vedic sacrifices which was costly and elaborate. Some golden mean was required to be found out. Perhaps this is how the Tantra found the light of the day. It was this inability of the masses to grasp the unqualified Brahman that gave rise to the idea of qualified Brahman and then it was superimposed with various forms and—these forms were named as gods. Different images were thought of these gods. The associates, weapons, missiles, the personality, the abode, the deeds of exploits were naturally coined with reference to all these gods. The Vedānta had introduced this adjustment for the masses who were to use the *Saguṇa pūjā* as the ladder for climbing up to the greater heights.

The religion of sacrifice was also moderated and its nature underwent a change. Different words were imagined to possess magic and mystic powers. This had the basis in the magic hymns of the *Atharva Veda* 'Hṛīm', 'Klīm' and such other Tāntrik words were then blended with the *Saguṇa-pūjā*. These mystic words became the seed-syllables of some deity or the other. There came to be a synthesis of the two paths—the path of knowledge and the path of sacrifices, when the sacrifices were prescribed for the worship of the different deities which were in fact the lower type of Brahman. The sacrifice became easy. Number of things available to the devotee could now serve as oblations. The devotee while worshipping the personal god started superimposing the acts of his daily life on the idol of the god he worshipped. Thus the worship of the sixteen upacaras might have been introduced.

But even when this *Saguṇa-worship* was followed, the old current of abstract worship had not dried down. It came up side by side in the form of the *Mānasa pūjā* (the mental worship). In this *Mānasa-pūjā* all the acts of the external worship were compared with either the inward counter parts in the human body or these concrete things were supposed to be offered merely mentally to the idol which was also visualised by the devotee before his mind's eye. If the self

is the god then his worship was inward and was named Ātma-pūjā.

The tantras brought in the method of a sense of security and wonder-working character of certain mantras or the mystical diagrams called 'yantras'. These mantras and yantras were devoted to different deities and these were also adored as deities and worshipped. The new form of personal concept of the god blended with that of the Tāntrik path, was also yet a bit complicated and difficult for practice. A little mistake in the observance of the Tāntra worship was calculated to bring instead of the desired fruit, misery and calamity to the practitioner. This Yantra worship produced fear and respect in the minds of the people because of its magical character.

It appears that the thinkers once more preached still easier method of worshipping the gods and it was the new phase of Bhaktimārga. This religion of Bhakti held the vedic prayers as the ideal, but instead of making the utterance of their prayers more difficult and rigid, they made it simple. The muttering of the name of the favourite's deity was supposed to win the favours of that god. This method of worship known as 'Japa' was perhaps finally accepted as the easiest method of propitiating the gods. The Japa could be practised at any place and at any time and no restriction of caste and creed was introduced in it. Just as some of the Tāntrik schools and sects of different gods had kept their doors open for the masses, the Ātharvaṇic seers have in the *Ātharvāṇa Upaniṣads* advocated this Japa, method as open to all. This recitation of the name of god however was to precede certain mention of the seer, the śakti, the kilake, the metre, the purpose or motive of uttering it, and the meditation of the deity concerned by visualising it mentally. These details show how the different methods of worship are finally blended in this Japa. The muttering of the name of the god of grace, then, was to be effective—if uttered for a particular number of times. Just as the different sacrifices envisaged different fruits so also the muttering of the mantras or name of gods for different measure of units of numbers was imagined to produce

different results. The *Kalisantarāya Upaniṣad* makes it clear that all these preliminary observances were also not necessary for muttering the name of god and that one would win the blessings of the god even by merely uttering his name. The Japa again had its development into different syllabled mantras of the deity concerned. The later *Upaniṣads* have described all these different methods of worship. The aim of all these methods, whether it is Vedic or *Upaniṣadic*, *Purāṇic*, *Tantrik* or Devotional, was the same and that was the realisation of the final truth and obtaining union with the Highest Divinity.

The personal god is thus elevated to the position of the Brahman and so obtaining *Sāyujya* with that god finally the devotee becomes merged in the cosmic Truth. The followers of Yoga however used a strict mental discipline for preparing to cultivate dispassion towards the external pleasures and seek the God within one's own body and to forge union through meditation. This mental concentration became one of the methods of worship in the Yoga and the *Sannyāsa* path.

## I OR WE?

by E. F. SHROFF\*

FROM the moment a human being is awake till the time he goes to sleep, and even sometimes in his sleep, Man has diverse thoughts carrying him to the four corners of the world. One underlying thought that does remain common throughout, is the thought of 'I' or 'Me' or 'Mine'. This I-thought is like a string on which are threaded diverse thoughts like beads.

Unknowingly, we pass through life always thinking, speaking and working in terms of 'I' or 'Me' or 'Mine'. Very few indeed ask themselves—'Who am I?' or 'Whence am I?' or the still more important question "What is the purpose of our being born in this world?" It is only a chosen few, our saints, sages, and seers who have dared to answer these questions and thus solved the riddle of life.

The enlightened one knows that this thought of 'I am this' or 'I am that' is the ego or *ahamkara*. This ego-sense poses itself to be something when in reality it is nothing. The wise knows that the ego or the thought 'I am this' arises and sets in the eternal self. The source of the ego-thought as well as all other thought and reality is the Self. The enlightened thus go beyond the 'I', into a state of *Sat-chit-ananda*, where they know there is only one existence—Awareness—bliss in and around them. This state of 'I am' is a state of Oneness and 'Allness'—God the good.

Such men, forgetting their puny selves or thoughts of 'I' or 'Me' or 'Mine' actually think in terms of others—others first and self last—and in doing so they have found the highest happiness and salvation. This act of theirs is like going against the current of ordinary thinking. But then they cannot rest on their oars, for if they do so they would be again carried downstream. To them this is the solution to the riddle of life.

\* Shri E. F. Shroff, L.T.M. (Hons.), A. T. I. (Manch.), A. A. T. T. (U. S. A.) is the Works Manager of The Tata Mills of Bombay and is a keen student of Indian philosophy and Yoga.

For such men, there is no seeking for the Truth. They know that they have only to unlearn what they have learnt over the ages by thinking in terms of others first and the self last. They further realise that the light of knowledge has always been there, it being a question of only removing the seeming bondage around.

How may we benefit by the lives of the great in annihilating our ego and in establishing harmony and happiness in human relations? The best way to apply the above principle of ego-annihilation would be to put ourselves in the other man's shoes, and to think, talk and act accordingly. This is how we can bring better harmony in human relations. Let us therefore completely eradicate the custom of using the word 'I' in all our conversation; instead let us use the word 'We'. This again should not be a mere substitution of words. We should mean what we say. It is likely that in this way we shall slowly but surely forget the puny self or the 'I'. There will also arise greater elation of spirit when we think it is our work and not my work. We feel that in upliftment of others lies our upliftment.

Lastly, and the most important point of all is that discarding the thoughts of 'I' or 'Me' or 'Mine' and substituting the thoughts of others by thinking, speaking and working in terms of 'We' we, also include the God the good in all our efforts. We shall then have at the back of our mind a sort of feeling that there is a Higher Power directing in all our efforts. Though the world may fail around us, we shall still be safe for He is constantly with us and we shall have that peace that passeth understanding.

## PROFILE OF AN ASHRAM

*(contributed)*

ONE is happy to note that not far from the hub of the growing city of Bombay lives a Yogi in his modern Ashram, promoting the most ancient culture to Modern Society. Founded some 46 years ago on the sands of Varsova at the very house of Dadabhai Naoroji, The Yoga Institute of India undertook the mission to spread the Yoga Kriyas amongst the sick and suffering and also amongst the aspirants of higher psychic experiences. Since 1918, the year of its foundation, The Institute under the wise and inspiring guidance of its Founder-President Shri Yogendraji has contributed much towards rationalising the science of Yoga and popularising this most ancient and noble science of healthy living.

Reviewing the work done by the Institute one finds that by now it has trained over twenty thousand pupils into the art of Yoga way of life. Also it has through its Academy of Yoga prepared some 100 Yoga Teachers, qualified under a Government Scheme who are now promoting the Yoga way of life far and wide in the East and the West. There are now over 50 Yoga Education Centres in India and abroad organised by the Yoga Extension Service of the Institute. The publication has a record of which any publishing house can well be envious, for till date The Yoga Institute has published some 30 valuable books on the practical aspects of the subject and over one and a half million copies of which are circulating throughout the world. Many of the books have been preserved to be read by the man of 8113 A.D. at the Crypt of Civilization in U. S. A. and many have been translated in many different languages including Russian.

On the scientific side, at the first of its kind Psychosomatic Hospital, more than 6,000 patients have taken treatment. The Hospital specialises in cases of refractory nature that have functional disorders and cannot be remedied through modern medical methods. Apart from this, the Hospital has a research side and the findings get published in the *Journal* and books of the Institute.

Interviewing the staff of the Institute, one comes to learn that at present the Institute is engaged in surveying the country and the world at large to know what is the future of Yoga in the modern world. Also an inventory is being prepared listing almost all the known and unknown Yoga Centres throughout the world.

The Institute to a layman appears in all respects an Ashram for the area some four thousand square yards is full with vegetation ; and the well grown trees give the impression of an abode of peace in a city. The Institute is housed in two buildings, one housing the Hospital and the other the Teacher's Training Department, with a hostel facilities for ten trainees.

Visitors like Dr. S. Radhakrishnan, Dr. Zakir Hussain, Dr. S. N. Das Gupta, Dr. G. Tucci and a host of politicians, orientalists, cultural leaders and educationists have nothing but praise for the tireless work that goes on in the Institute, inspired by the Father of Modern Yoga renaissance, Shri Yogendraji. Visiting this unique Institute one leaves with the impression that he has not visited a shrine, a holy place or a museum or even an Institute but a place of peace, an abode of happiness and an Ashram of a Yogi.

\*

Recently much interest in Yoga and the work of The Yoga Institute has become evident in Australia. Many Australians undertook yoga teacher training courses and, as readers will recollect, Miss Jill Campbell who underwent such a course successfully last year at the Institute and whose engagement with Shri Vijayadev took place on 29/12/63, has started The Yoga Education Centre, Melbourne with an attendance of 100 students.

As a result of considerable publicity in newspapers, radio and TV, a request has been received from the Yoga Education Centre, Melbourne for a visit by Shri Vijayadev to Australia. Shri Vijayadev is proceeding to Australia on the 18th of this month.

## QUERY CORNER .

### IS SIRASANA AN ESSENTIAL IN THE STUDY OF YOGA ?

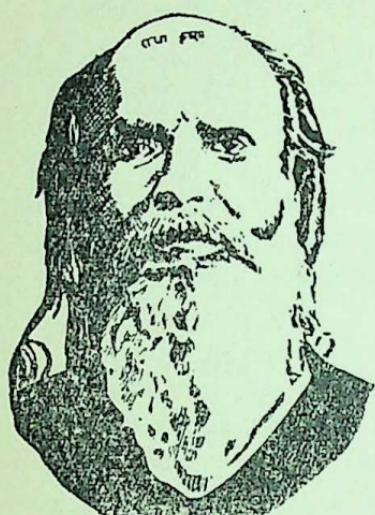
44. Sri G. W. K. of Colombo, Ceylon, writes, "I have read a book on Yoga published by your Institute. It has prompted me to write to you on two points. First : Can you recommend me any book which deals with the effects of Sirhasana, particularly on the blood pressure ? I have been practising this posture for about 7 months and during this period my blood pressure appears to have risen and my hair become very grey. Second : Can you recommend me any book which describes the eighty-four postures ? I am particularly interested in the Toe-Posture, the Blind-Posture and the Suryabhedana Asana, the raised Lotus posture, all of which are said to be beneficial to the eyes."

Because of its novelty, *Sirāsana* seems to have acquired a special place in the study of Yoga among the laity. Its benefits have also been considerably exaggerated. Fr. J. T. Chowatukumal from Kerala even doubts "which is the Sanskrit book wherein is described the posture *Sirsasana* ?" The Yoga Institute has for many reasons not included this *āsana* in any of its courses. Many have asked us why we have not encouraged *sirāsana*. In *Yoga*, Vol. IV, Nos. 35-37, the posture has been discussed on p. 167.

i. If you have not read our books *Yoga Āsanas Simplified* or *Yoga Hygiene Simplified* you may do so. The matter is discussed in general for head-low postures. If you want to see the blood pressure graph, you may refer to *Yoga for Women Simplified* where laboratory findings on head-low postures have been dealt with.

ii. For this you read our publication *Hatha Yoga Simplified*. We do not know what is Toe-Posture and the Blind-Posture. You should mention their correct original names so that we may suggest something. There is nothing like Suryabhedana "āsana". If you have read something of the nature as you state—that it can benefit eyes—you should refer to such an author. These are unqualified statements by plagiarists who copy but do not know the technique or the effects. If you follow our books, we may be able to guide you rather than asking us to improve upon some questionable authors who have made some claims about certain yoga practices.

## THE WAYS OF THE GREAT



Sometimes in India, we measure the greatness of a sage from the miracles he can wrought. In this matter, we should not forget the warning of Patañjali that miracles are an obstacle in the path of spiritual progress. But then, there are great masters who are able, when they feel the necessity, to do something which defies normal explanations and which helps in resolving in a simple way what appeared to be an insoluble situation. This is

true of great men because they would not allow the episode to develop into a snare for themselves. Thus they always refuse to oblige credulous audience by demonstrating ready-made feats.

One such great personage who was credited with many a miracle was Paramahansa Mādhavadāsaji of Malser. Shri Yogendraji, his chief pupil, has narrated an incident that happened in Matheran in 1917. The master was travelling in a hand-riksha, his pupil following him, when all of a sudden the riksha-puller fell forward and Mādhavadāsaji was hurtled to the ground. The puller was bitten by a deadly snake, and he lay unconscious on the road. Paramahansa Mādhavadāsaji looked at the man, made a characteristic movement of his right hand and Lo, and behold ! a miracle was wrought ! The dying man became conscious again. However, the matter did not end here. On his return to his abode after an hour, Paramahamsaji complained of pain in the right hand "Wash the poison off my hand", he ordered his disciple. When Shri Yogendraji started to wash the hand with water, he was surprised to find the plain water turn to sea green as it dripped down the Master's hand. What explanation can be offered for the phenomenon but that it happened?

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**THE YOGA INSTITUTE Santa Cruz, BOMBAY-55**

६००० वर्ष वाद पढ़ी  
जानेवाली योग की  
अमूल्य पुस्तक

# सरल योग साधना

लेखक :—श्री योगेन्द्र

संस्थापक :—दी योग इन्स्टीट्यूट, सान्ताकूज

विपुल चित्रो सहित

मूल्य रु. २-२५

भारत वर्ष के सब से पुरान वैज्ञानिक पद्धति से चलनेवाले योग आश्रम से प्रथमवार हिन्दी भाषा में स्वास्थ्य सम्बन्धी पुस्तक माला प्रकाशित हो रही है। प्रस्तुत पुस्तक में 'दी योग इन्स्टीट्यूट', सान्ताकूज वर्मवार्ड के, ४३ वर्ष के अनुभव सिद्ध आसन, प्राणायाम किया और ध्यान सम्बन्धी प्रयोगों का वर्णन वैज्ञानिक ढंग से किया गया है।

एक साधारण मनुष्य इन प्राचीन क्रियाओं का अभ्यास कर के शारीरिक मानसिक एवं आध्यात्मिक उन्नति प्राप्त कर सकता है। साथ ही साथ इस पुस्तक में योग की सरल और लाभप्रद प्रक्रियाओं पर विशेष वल दिया गया है तथा कठिन और आधुनिक दृष्टि से कम उपयोगी क्रियाओं को छोड़ दिया गया है।

इस पुस्तक के लेखक सन् १९१८ में देशभक्त दादाभाई नौरोजी के घर में 'दी योग इन्स्टीट्यूट' की स्थापना कर योग को एक वैज्ञानिक पद्धति प्रभागित करने के लिए विदेशों में गए। अपने पूज्य गुरु परमहंस माधवदासजी की योग प्रचार सम्बन्धी समस्त इच्छाओं को पूर्ण कर, श्री योगेन्द्रजी ने मानों संसार को फिर चुनौती दी कि "योग शास्त्रं परम् मतम्" (योग विद्या से बढ़ कर कोई विद्या नहीं है)। आप की लिखी पुस्तकें भारत को विश्व में अनुपम स्थान दिलाती हैं। गत महायुद्ध में जब इटली में भीषण लड़ाई चल रही थी तब आप की लिखी पुस्तकों का इटालियन भाषा में अनुवाद हुआ और दो संस्करण भी तुरन्त निकाले गए। अमरीका के एक विश्वविद्यालय द्वारा Crypt of Civilization 'सांस्कृतिक संक्षेप' नामक एक महान ऐतिहासिक योजना के अनुसार संसार की ७०० के लगभग उत्तम पुस्तकों में श्री योगेन्द्रजी की सात सुपुस्तकें चुनी गईं। यह पुस्तकें ६००० वर्ष के बाद भी अमरीका की आंगलाथोर्प युनिवर्सिटी में सुरक्षित मिलेंगी।

प्रथम बार ही प्रो. सत्यपालने इन पुस्तकों का हिन्दी में अनुवाद किया है। "सरल योग साधना" इस पुस्तक का यह नववाँ संस्करण है और अंग्रेजी में तो इस पुस्तक की तीस हजार से अधिक प्रतियाँ निकल चुकी हैं। इस पुस्तक को पढ़ प्रत्येक व्यक्ति चाहे वह वैद्य हो, दार्शनिक हो, या विद्यार्थी हो, शारीरिक, मानसिक एवं आध्यात्मिक लाभ उठा सकता है। प्रस्तुत पुस्तक सरकार मान्य 'योग प्रशिक्षण संस्था' के लिये अनिवार्य है और कई देशों में पाठ्य विषयों में मान्य है।

इस पुस्तक में प्रत्येक आसन को वैज्ञानिक रूप दे कर सरल बना दिया गया है तथा रोगों के क्या कारण हैं तथा उन को किन आसनों से दूर करने में सहायता मिलती है यह भी कमबढ़ ढंग में समझाया गया है।

दी योग इन्स्टीट्यूट, सान्ताकूज, वर्मवार्ड ५७ AS

© 1964

Owner : The Yoga Institute, Bombay 55.  
Published by Dr. Jayadeva Yogendra for The Yoga Institute,  
at The Yoga Institute, Santa Cruz, Bombay-५५ and printed by him  
at The Examiner Press, Meadows St., Bombay-1.  
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# JOURNAL OF THE YOGA INSTITUTE

VOLUME IX

MARCH 1964

NUMBER 8

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## THE YOGA INSTITUTE SANTA CRUZ, INDIA

Volumes : Rs. 7; 15s; \$ 2.00. Annual Subscription: Rs. 5; 10s; \$ 1.50  
Volume begins in August and is Published on the 20th of each month.

## ACTIVITIES OF THE YOGA INSTITUTE OF SANTA CRUZ, INDIA

● As a Research Institute recognized by the Government, scholars are accepted for academic, scientific, and educational researches on Yoga. Scholars are placed under competent guides with library and laboratory facilities after their Certificate Course, for a period of one year. On the acceptance of their thesis, they are declared eligible for the Diploma of Yoga Education course.

● As a special Training Institute of Yoga recognized by the Government, the Academy provides for both (i) Certified Teacher of Yoga Education and (ii) Diploma courses. The course for the first is for six months including two months probation and is open to men and women who have passed their intermediate examination or are in a position to conduct yoga centres in their areas. The course provides for theoretical and practical instruction in various aspects of yoga education. Apply for Fee and Hostel facilities with food, per month. Prospectus at 50 nP. in postal stamps.

● The Institute maintains a highly specialized clinic and hospital for treatment of refractory cases under qualified medical practitioners. Fee for medical examination and consultation Rs. 20. Apply for indoor and outdoor fees. Also for special and general yoga class for minor ailments. Free beds will be available when the Government or others provide for the same.

● The Yoga Extension Service conducts yoga classes both for men and women at the headquarters and at other centres. Trained teachers of Yoga are also provided by the Yoga Extension Service for conducting yoga classes.

The Institute conducts Yoga Education Weeks, Exhibitions, Lectures, Symposiums, Documentary Film shows, Visual Education with Lantern slides, etc. Special arrangements are made for visitors and tourists by prior intimation one day in advance to acquaint them with the various aspects of Yoga Education.

● The Institute publishes books on Yoga in Library and Pocket editions. Of the two dozen titles so far published only four are at present available, viz., *Yoga Āsanas Simplified*, *Yoga Hygiene Simplified*, *Hatha Yoga Simplified* and *Yoga for Women Simplified*. The annual subscription to the *Journal of The Yoga Institute* is Rs. 5; 10 s.; \$ 1.50 payable in advance.

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without which *prāṇāyāma* will not be fully successful. It undoubtedly takes into account the problems which face psychology, psychoanalysis, and psychiatry. The *nādiśuddhi* programme should be left to a competent yoga teacher who has studied the student intimately and who can, on the basis of his knowledge, provide a suitable course.

1. B<sub>3</sub>, reads *sūṣumnātamrala* etc., while P<sub>1</sub> and P<sub>2</sub> read *sūṣumnānādīstha*.
2. B<sub>3</sub>, P<sub>1</sub>, P<sub>2</sub>, and P<sub>3</sub>, do not have a *visarga* after this word, while B<sub>2</sub> reads as usual *schāh*.
3. *Visarga* is dropped in B<sub>3</sub>.
4. *Sosam* is used instead of *śuddhim* in B<sub>1</sub>, B<sub>2</sub>, and B<sub>3</sub>.

वद्धपद्मासनो योगी प्राणं चद्रेण पूरयेत् ।  
 वारयित्वा <sup>1</sup> यथाशक्ति भूयः सूर्येण <sup>2</sup> रेचयेत् ॥ ७ ॥

The yogin seated in *Baddhapadmāsana* should inhale through the left nostril and, having held the breath to one's capacity, should exhale through the right nostril.

NOTE : Terms like "to one's capacity" are confusing. Examples of beginners who have hurt themselves by such instructions are recorded in *Yoga* Vol. v 2. The commentator, however, recommends caution. The three technical terms *recaka*, *pūraka*, and *kumbhaka* are also explained as forced expiration, conscious and deep inspiration and retention together with the traditional bandhas.

The use of *Baddhapadmāsana* as a posture meant for the special respiratory practice herein is unsuited to the beginners since obviously it is self-contradictory. That yoga experts can follow it after long training is not doubted because in due course the technique of breathing through only one nostril without the use of fingers to close the other is quite possible for such yogins. Also the physical contour will call for extra crestload and endurance. In the absence of preliminary training in respiratory discipline, such practice as this may do harm. The Yoga Institute has therefore provided a set of eight institutionalized respiratory practices for elementary training suited to the beginners.

1. *Yathākṛtyā* is the reading of B<sub>2</sub>, while B<sub>1</sub> reads *yathāśak্যā*.
2. *Punah* is the reading in B<sub>3</sub>.

प्राणं सूर्येण चाकृष्य पूरयेदुदरं शनैः ।  
 विधिवत्कुंभकं <sup>1</sup> कृत्वा पुनश्चद्रेण <sup>2</sup> रेचयेत् ॥ ८ ॥

Having drawn the *prāṇa* through the right nostril, the student should fill up the interior slowly. Having done his

retention as prescribed, he should again exhale through the left.

NOTE : Filling the belly may not be a correct translation since *prāṇāyāma* practices are recommended to be done with the abdomen in contour. Refer *Yoga Personal Hygiene*, Vol. II, p. 31. In fact, the breath does not go anywhere during breathing except in the lungs—unless swallowed by the mouth, when it can enter the stomach, as is the case with certain yoga practices. But this is not what is meant here because the respiratory practice involved is the alternate breathing (*anulomaviloma*). No ratio in respect of inhalation, retention or exhalation has been mentioned. Therefore this respiratory study should not be undertaken except under the guidance of an authorized teacher of Yoga. *Candra* and *sūrya* means the left and the right nostril respectively. The words *stambhakam* and *kumbhakam* signify two different practices as between standstill and retention.

The yoga curriculum fixed by the old masters was meant for students engaged in the study of Yoga alone. Living under natural conditions of rigour, such students of Yoga were capable of undergoing complicated practices in the presence of their teachers. In modern times, the average layman who wants to study Yoga, is of a softer metal and is not devoted only to Yoga, besides his lack of constant contact with the yoga teacher. Taking these into account, it is reasonable to suggest that such practices as the above should be undertaken only after the respiratory system has been acclimatized to various combinations of respiratory functions.

1. *Stambhakam* is the reading of P<sub>1</sub>, though the commentator of *Jyotsnā* comments on *kumbhakam*.

2. In B<sub>3</sub>, *kumbhakam kuryāt* is found.

## BUDDHIST YOGA—A SHORT STUDY

by CHIN MING CHEN

THE Buddhist Hybrid Sanskrit Dictionary seems to accept *yoga* as a bind, tie or attachment. It is, of course, derived from the Sanskrit *yuj* in the sense of joining. However, since the word is used by different traditions of religion such as Jainism, Hinduism, Buddhism etc. which in their turn hold to their own philosophies and religious tenets, the definition of *Yoga* has not been settled by public recognition. *Yoga*, in my humble opinion, should mean the practice of identifying one's philosophical truths with certain religious actions—internal and external.

This would immediately show the impropriety of labelling profane and worldly tasks as *Yoga*. The philosophic truth that one holds to should be the guiding principle in all actions. It is this that controls everything else. In fact, religious acts devoid of the philosophic truth are profane, while profane tasks become pure when associated with philosophic truth. Thus Gautam Buddha, in the *sutra* of Dragon-king, points out that all four *dhyanas* and six *paramitas* are profane if they are practised without the philosophical truth identified with them.

Buddhist *Yoga* is different from other traditions of *Yoga* in so far that each religious tradition holds its own philosophical truths and does not accept those of other religious traditions. To understand Buddhist *Yoga*, one must understand the Buddhist philosophy and what it considers as the highest Truth.

Thus, for one thing, Buddha views everything as relative being bound by certain conditions only. There is here no absolute creator or destroyer or a divine self. The difference between the Buddha and other sentient beings is only the wisdom that Buddha possesses and the expedient merits derived from full enlightenment. Buddha again is one who has for once accomplished the full awakening and the great

compassion. Buddha is not absolute, but is only the maya-body for saving the unwakened sleeping sentient beings. Buddhist Yoga is again wedded to the Buddhist principles of voidness, non-egoism, wisdom, wakefulness, maya, compassion, expediency and passivity. The Buddhist finds out his subject of Yoga after this and identifies his religious actions with these truths.

The Buddhist also rejects the concept of an absolute God. The reason for this being that such an absolute God who could grant his worshipper rebirth in Holy heaven and help in his progress is irreconcilable with yoga practises ; in fact there would indeed arise no need for yoga practices.

Again unlike Buddhism where there are many Buddhas, the concept of Absolute God would not allow the worshipper to desire to become the Absolute God himself. If Buddha were absolute and only one, it is impossible for any man, no matter how good and wise he is, to become Buddha again. According to Buddhist philosophy, it is because of certain conditions responsible for certain combinations that man can become Buddha; if Buddha's conditions were gathered through yoga practices. Probably this is the reason why the Samkhya-Yoga system is a deistic system and not a theistic system. Another reason for rejection of a divine self in the Buddhist system is that Hinayana, Mahayana and Vajrayana are based on the philosophic truth of non-egoism. Yoga means relinquishing oneself for others. Now if there was a permanent, unchangeable and absolute divine self, it would not identify itself with others. Indeed so long as there is a divine self idea to be kept up even in samadhi, one would not awaken fully and perfectly. The low self must be destroyed and the roots of selfishness completely removed. The divine self must be destroyed by the gnostic yoga practices and then would result the total removal of subtle inner obstructions to samadhi. Thereupon one may get the dharmakaya which is a kaya of universe and sublimated by non-egoism. Though the light of a divine-self and that of Dharmakaya is only separated by a subtle and thin film, yet there is a vast difference between Buddha and God.

without which *prāṇāyāma* will not be fully successful. It undoubtedly takes into account the problems which face psychology, psychoanalysis, and psychiatry. The *nādiśuddhi* programme should be left to a competent yoga teacher who has studied the student intimately and who can, on the basis of his knowledge, provide a suitable course.

1. B<sub>3</sub>, reads *susumnātamrala* etc., while P<sub>1</sub> and P<sub>2</sub> read *susumnānādiṣṭha*.
2. B<sub>2</sub>, P<sub>1</sub>, P<sub>2</sub>, and P<sub>3</sub>, do not have a *visarga* after this word, while B<sub>2</sub> reads as usual *schāḥ*.
3. *Visarga* is dropped in B<sub>3</sub>.
4. *Sosam* is used instead of *śuddhim* in B<sub>1</sub>, B<sub>2</sub>, and B<sub>3</sub>.

बद्धपद्मासनो योगी प्राणं चद्रेण पूरयेत् ।  
 धारयित्वा यथाशक्ति<sup>१</sup> भूयः सूर्येण<sup>२</sup> रेचयेत् ॥ ७ ॥

The yogin seated in *Baddhapadmāsana* should inhale through the left nostril and, having held the breath to one's capacity, should exhale through the right nostril.

NOTE : Terms like "to one's capacity" are confusing. Examples of beginners who have hurt themselves by such instructions are recorded in *Yoga* Vol. v 2. The commentator, however, recommends caution. The three technical terms *recaka*, *pūraka*, and *kumbhaka* are also explained as forced expiration, conscious and deep inspiration and retention together with the traditional bandhas.

The use of *Baddhapadmāsana* as a posture meant for the special respiratory practice herein is unsuited to the beginners since obviously it is self-contradictory. That yoga experts can follow it after long training is not doubted because in due course the technique of breathing through only one nostril without the use of fingers to close the other is quite possible for such yogins. Also the physical contour will call for extra crestload and endurance. In the absence of preliminary training in respiratory discipline, such practice as this may do harm. The Yoga Institute has therefore provided a set of eight institutionalized respiratory practices for elementary training suited to the beginners.

1. *Yathātakrī* is the reading of B<sub>2</sub>, while B<sub>1</sub> reads *yathāśakya*.
2. *Punah* is the reading in B<sub>3</sub>.

प्राणं सूर्येण चाकृष्य पूरयेदुरं शनैः ।  
 विविवत्कुंभकं<sup>१</sup> कृत्वा पुनश्चद्रेण<sup>२</sup> रेचयेत् ॥ ८ ॥

Having drawn the *prāṇa* through the right nostril, the student should fill up the interior slowly. Having done his

retention as prescribed, he should again exhale through the left.

NOTE : Filling the belly may not be a correct translation since *prāṇāyāma* practices are recommended to be done with the abdomen in contour. Refer *Yoga Personal Hygiene*, Vol. II, p. 31. In fact, the breath does not go anywhere during breathing except in the lungs—unless swallowed by the mouth, when it can enter the stomach, as is the case with certain yoga practices. But this is not what is meant here because the respiratory practice involved is the alternate breathing (*anulomaviloma*). No ratio in respect of inhalation, retention or exhalation has been mentioned. Therefore this respiratory study should not be undertaken except under the guidance of an authorized teacher of Yoga. *Candra* and *sūrya* means the left and the right nostril respectively. The words *stambhakam* and *kumbhakam* signify two different practices as between standstill and retention.

The yoga curriculum fixed by the old masters was meant for students engaged in the study of Yoga alone. Living under natural conditions of rigour, such students of Yoga were capable of undergoing complicated practices in the presence of their teachers. In modern times, the average layman who wants to study Yoga, is of a softer metal and is not devoted only to Yoga, besides his lack of constant contact with the yoga teacher. Taking these into account, it is reasonable to suggest that such practices as the above should be undertaken only after the respiratory system has been acclimatized to various combinations of respiratory functions.

1. *Stambhakam* is the reading of P<sub>1</sub>, though the commentator of *Jyotsnā* comments on *kumbhakam*.

2. In B<sub>3</sub>, *kumbhakam kuryāt* is found.

## BUDDHIST YOGA—A SHORT STUDY

by CHIN MING CHEN

THE Buddhist Hybrid Sanskrit Dictionary seems to accept *yoga* as a bind, tie or attachment. It is, of course, derived from the Sanskrit *yuj* in the sense of joining. However, since the word is used by different traditions of religion such as Jainism, Hinduism, Buddhism etc. which in their turn hold to their own philosophies and religious tenets, the definition of *Yoga* has not been settled by public recognition. *Yoga*, in my humble opinion, should mean the practice of identifying one's philosophical truths with certain religious actions—internal and external.

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Buddhas and Bodhisattvas have established many kinds of Buddhist yogas because of many attributes of philosophic truth and diversity of form and method of religious practices. The object of yoga practices in cause position is opposite here, and this shows the necessity of joining, while the course position of the yoga is one of identifying since actual combination is taking place. The final goal of Buddhist Yoga, viz. dissolution of Truth with religious actions takes place in the consequence position—which is a position of great harmonisation. This interpretation helps us in understanding the different types of Buddhist Yoga as mentioned below.

Table of Various Buddhist Yoga

To join (Subject to join)	with the (Wordly affair to be joined with)	is called (Type of Buddhist Yoga)
Spiritual wisdom element	The five material elements	The six-element Yoga of causation
Noumenon—of the nature of voidness.	Phenomenon—the conditioned manifestation	The mystic-gate of non-obstacle of Hua-Yen school
The static samatha	The dynamic samapatti	Common dhyana-Yoga of exoteric schools
Mentation of Buddhist wisdom	Materiality of inner energy	The practice of second initiation of Aunattara Yoga tantra.
Gnostic fire of Shakti	Compassionate water of Shakta	Yoga of wisdom heat and Yoga of tantra.
Four sacred voidness	Four sacred bliss	The great pleasure ! Yoga of the highest tantra
Wisdom of voidness	Meditative light	Yoga of Light
Wisdom on non-egoism	Meditative dream	Yoga of Dream
Wisdom on un-born	Temporary bardo	Yoga of Bordo
Wisdom of non-reality	Maya-body	Yoga of Maya-body
Wisdom of non-impurity	Holy-wisdom pure land	Yoga of Phawa or
Wisdom of the non-born	Realisation of non-death	Yoga of rainbow body
Wisdom of enlightened entity	Realisation of natural functions	Yoga of Maha-mudra

From the above list, we come to know that so far as the subject to join is concerned there is nothing profane or worldly about it. On the other hand, the object to be joined to has not done away with the profane. Hence the object having been sublimated by the subject, the union of the two does not bring about any vulgarity.

In most Western works on Buddhism, however, the philosophy and religion are confused with non-Buddhist works. So also do the means and ends of yoga practices remain confused. Buddhist Yoga is then taken to mean some types of worldly knowledge for physical health, therapy, relaxation or psychotherapy. It is thus wrongly believed that Buddhist Yoga may be practiced without religious renunciation.

## ARE YOU PRACTISING YOGA?

by JAYADEVA YOGENDRA

MANY readers are likely to have practised some aspect or the other of the yoga system, be it āsana, prāṇāyāma or meditation. The question : "Are you practising Yoga" may thus appear at first sight to be meaningless. The true purport of the question however is "whether you are practicing Yoga as it should be practised ?" In an earlier article, Shri Yogendraji had pointed to five types of wrong approaches to the study of Yoga viz. (i) preconceived notions, (ii) greed for mechanical practices, (iii) subconscious unwillingness to adopt yoga way of life, (iv) hypocrisy, and (v) lack of habituation and dispassion.

It is in this context that we may examine such situations as when a practitioner sits for half an hour in a meditative pose without gaining any mental composure ; or another performs a headstand for long period without getting rid of his asthma. Is it that actually the yoga practice is incapable of meeting the practitioner's requirements, or is it that he is not a good pupil of the subject, or whether it is that he has met a person who is not the real teacher of the subject ?

One point however is clear that very often we do not bring to bear the right attitude in our study of Yoga. For example, we may not be very receptive to new ideas and may approach our study with a closed mind. Thus it is often felt that a student of Yoga—all tense and stiff—who enters his class room fully occupied in his own thoughts and oblivious of the new environs, is actually losing much of the benefits that Yoga could have bestowed upon him. As Dr. William Kroger has pointed out in his forthcoming article in the symposium *Yoga in Modern Life*, "It is a communication process which enables new learnings and understandings to take place more readily than at ordinary levels. This is not at all surprising since whenever a person relaxes, he concentrates better, and thus becomes more receptive and

objective to whatever goes to make up the signal input environment."

Take the example of *Sukhāsana* which is a conditioning practice. In the words of Shri Yogendraji during the performance of such a practice the environment itself becomes important. One has "to build up a congenial environment which is to make one feel easily at home" so that one may "achieve personal harmony with any specific undertaking." Over and above, one has also to cultivate "meditative temperament and concentration, if the greatest good—physical, mental, moral and spiritual—is to be gained through the medium of physical training as is inherent in the unique scheme of yoga postures."

The performance of such a practice which is the basis of other yoga practices is greatly affected when the conditions as specified above are not available. One of these conditions will be such a cultural attitude as develops faith. Lacking such a primary faith in the teachings of Yoga, in the teacher and in the environments where such teaching takes place, one's practice of *sukhāsana* is bound to get affected. Let us take the example of a person who comes to study these practices at a particular centre under a particular teacher oblivious of the environments, holding no special esteem for his tutor, and possessing no other knowledge about the subject of Yoga. It is certain that such a person possessing a over-critical attitude will benefit only to a certain extent in his performance of a conditioning practice in comparison with one possessing a receptive and an open mind. The former will gain a mechanical and physiological benefit while the latter is likely to develop a "hyperacuity to suggestions emanating from within the brain (Kroger)".

It is thus that the wise practitioners of Yoga distinguish between the mechanical aspect of a yoga practice and the spirit behind it. All yoga practices, according to The Yoga Institute are psychosomatic. The student of Yoga must bring to bear a certain amount of receptive attitude in his study and should cultivate faith in the teaching as well the teacher.

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## AN APPEAL

Dear Reader,

We witness today certain appalling trends in our philosophy of life and its practice in education, medicine, economics, sociology, politics etc. People everywhere seem to have lost much by accepting a material, sensate, individualistic and over-rational view.

Believing that ancient philosophy and technique provides us guidance in solving some modern problems, The Yoga Institute, Santacruz, was founded 46 years back. The Institute has re-orientated and re-applied the age-old traditions on health, hygiene, emotional education etc. as available in Yoga. As a result it has established activities like (i) Yoga Psychosomatic Hospital, (ii) Yoga Teacher Training Institute, (iii) Yoga Extension Service, (iv) Yoga Research Department, (v) Yoga Publication and Journal Department etc. The work done so far has been appreciated by the leaders of the public including the President, Vice-President and Prime Minister of India, the Government, the scientific bodies and others.

The Institute is a self-supporting society which has conducted its work so far on loans. The annual income and expenditure for the last five years shows: (i) in 1958, income of Rs. 28,615 and a loss of Rs. 3,237.49 to meet its expenses; (ii) in 1959 there is an excess of income of Rs. 5,956.66 against an expense of Rs. 50,109.84 thanks to some Government grants; (iii) in 1960 also there is similarly an excess of income of Rs. 2,831.28 against an expense of Rs. 44,933.35; (iv) in 1961 too there is an excess of income of Rs. 1,107.79 against an expense of Rs. 46,774.71; and in subsequent two years 1962, 1963 there is again a loss of Rs. 5,552.68 and Rs. 8,991.67 due to an increase of activities with an overall annual expense of Rs. 60,000.00.

The loan amount of the Institute stands to date at Rs. 2,01,142.29 of which Rs. 75,000/- has to be paid by the end of December 1964. The Institute is also handicapped in its scheme of (i) a full-fledged Yoga Hospital, (ii) Pathological and Physiological Laboratory, and (iii) Scholarships to teacher-trainees etc.

To all lovers of Yoga we extend an invitation to visit the Institute, to participate in its various activities, and to lend their helping hand in the work undertaken 46 years ago.

The Institute is a highly respected international non-profit body of great use to India and other countries and is recognized by the Government. You could help the Institute by contributing your mite as voluntary donation or by inserting an advertisement in this Journal or any other suitable way.

All contributions will be thankfully received by the **Secretary, The Yoga Institute, Santa Cruz, Bombay-55.**

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Owner : The Yoga Institute, Bombay 55.  
Published by Dr. Jayadeva Yogendra for The Yoga Institute,  
at The Yoga Institute, Santa Cruz, Bombay-55 and printed by him  
at The Examiner Press, Meadows St., Bombay-1.

# JOURNAL OF THE

# YOGA

## INSTITUTE

VOLUME IX

APRIL 1964

NUMBER

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As a Research Institute recognized by the Government, scholars are accepted for academic, scientific, and educational researches on Yoga. Scholars are placed under competent guides with library and laboratory facilities after their Certificate Course, for a period of one year. On the acceptance of their thesis, they are declared eligible for the Diploma of Yoga Education course.

As a special Training Institute of Yoga recognized by the Government, the Academy provides for both (i) Certified Teacher of Yoga Education and (ii) Diploma courses. The course for the first is for six months including two months probation and is open to men and women who have passed their intermediate examination or are in a position to conduct yoga centres in their areas. The course provides for theoretical and practical instruction in various aspects of yoga education. Apply for Fee and Hostel facilities with food, per month. Prospectus at 50 nP. in postal stamps.

The Institute maintains a highly specialized clinic and hospital for treatment of refractory cases under qualified medical practitioners. Fee for medical examination and consultation Rs. 20. Apply for indoor and outdoor fees. Also for special and general yoga class for minor ailments. Free beds will be available when the Government or others provide for the same.

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The Institute publishes books on Yoga in Library and Pocket editions. Of the two dozen titles so far published only four are at present available, viz., *Yoga Āsanas Simplified*, *Yoga Hygiene Simplified*, *Hatha Yoga Simplified* and *Yoga for Women Simplified*. The annual subscription to the *Journal of The Yoga Institute* is Rs. 5; 10 s.; \$ 1.50 payable in advance.

**The Yoga Institute**

Santa Cruz, Bombay 55 AS

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THE MONTHLY JOURNAL  
OF THE YOGA INSTITUTE  
OF SANTA CRUZ, INDIA

Editor : Jayadeva Yogendra, M.A., Ph.D.

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VOL. IX, 9

APRIL

1964

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## AGE AND YOGA STUDY

by SHRI YOGENDRA

IT has been often asked : "What age is regarded as most suitable for the study of Yoga?" The consensus of the yoga authorities admit of no special limitations to the age at which it could be studied. There however exist many illusions in regard to the practice of Yoga in relation to age. This is largely due to misconceptions about what Yoga is.

Just because a majority of the students of Yoga or—for that matter—a number of yogins have taken to its study as a last resort to happiness and peace after many a bitter doze of frustrations and misfortunes in the affairs of the world, it does not necessarily follow that Yoga is suited for practice only in the decline of life after the individual has had enough of the world. Again, to defer Yoga until one is tired of life—as many a householder imagines—is to defer taking food until one is passed the stage when food of any kind could be useful. It is true that many in the past sought the refuge of Yoga *only under* compulsion arising out of dejection through bitter wordly experiences or after having exploited all known sources of happiness, peace and enlightenment or at the very fag-end of their life when nothing else seemed possible; but that is no reason why it could not be followed earlier or under existing conditions of life.

It is equally unquestionable that even today not a few who had either been confirmed terrorists, victims of economic stress and strain or disgruntled and amoral householders and bachelors have taken shelter under Yoga for one reason or another and are finding it profitable. Thus to accept

Yoga as a way of life by sheer accident through an unbearable weight of circumstances is certainly not the right attitude or approach to the study of Yoga. Such yogins can never be the ideals in spite of boosting propaganda since they are spoken of as "yogins" with considerable mental reservation and contempt.

On the contrary, the one who under the best of circumstances, soon on realization of the significance of Yoga in life, deliberately plans its study like any other science or culture—in this case, for the purity and perfection of one's being and the ultimate realization of Self—is, in spirit and in fact, the true yogin worthy of the highest reverence and the ideal for every student of Yoga to imitate. That the historical background of the many so-called yogins is dubious has lead to severe criticisms and the yoga way of life has remained condemned in certain quarters. This is because most of the yogins have left behind a bad history—social, economic and political—before the transformation at a much later date.

Added to this, is the confusion regarding the proper age for the practice of Yoga. Popular illusions and ignorance played a great part in determining this—sometimes based on the past history of some of the yogins. Some are spoken of as born yogins and some inspired into Yoga at any indeterminate age. All the yoga authorities, however, are very clear on this issue of age for the study of Yoga. They categorically state that Yoga can be practised and perfected both by the young as well as the old (*yuvāvṛddho ativṛddho*). It is thus clear that there is no special age limit for the study of Yoga, and one can undertake its practice at any stage and age of life.

What stands to reason is that if Yoga were to be the last resort of happiness, peace and enlightenment, why should it not be the first? If it could really endow all that is claimed for it—health, happiness, equanimity, peace and realization of Self—the greater is the reason for its being the first concern of everybody to begin its study from the very day he or she comes to know of it.

Of course, no systematic education can begin before the interest and awareness is developed in the individual. Yoga accepts this condition if the study were to be successful. The present age between six to seven years could be a good beginning for the pre-education of Yoga course. The nature of training ought to depend—as it must in the scheme of all studies—primarily on the physical and the mental capabilities and requirements of every student. For example, environmental adaptation for habituation to universal ethical perspective and yoga measures of self-discipline bearing on physical control, behaviour and personality could be implanted and encouraged even from early childhood. It could be applied safely as an involuntary measure of discipline from as early an age as the third year.

As a voluntary education in the integrated yoga principles and practice of the elementary but accepted universal ethics (*yamaniyama*)—free from sectarian bias and historical or geographical expediences or compromises—supplemented to physical hygiene and to mental discipline, Yoga may be undertaken or methodically imparted with considerable benefit from the eighth year.

Soon after the pre-education course, yoga education may be so graded then onward as to offer the maximum progress aiming at habituation. Adjustments to growing age and individual aptitudes should vary to suit the need and response in each case as the personality of each individual is sure to differ from the other. Successful progress at all levels should determine the speed and extent of further studies in Yoga.

The third programme of re-education course is applicable to persons passed the middle age who still remain unmoored and unhappy. In this case of higher pursuits and integration, personal contact and guidance of the yogin—not he who professes to be one but he who has, in fact, achieved the virtues enjoined by Yoga and lives the yoga way of life—is the vital urgency. This can be possible not until ideal teachers of Yoga are trained for social welfare.

## HATHAYOGAPRADIPIKĀ

१      २      ३      ४  
 येन त्यजेत्तेनापूर्यं धारयेदतिरोधतः ॥  
 ५  
 रेचयेच्च ततोऽन्येन शनैरेव न वेगतः ॥१॥

Inhaling through that (nostril) from where exhalation took place, one should hold the breath to the maximum. Thence one should exhale from the other slowly and not forcefully.

NOTE : The verse lays down principle of alternate breathing according to the commentator. This principle is: Expiration should not take place from that nostril whence inspiration took place. Inspiration should be from that nostril from whence expiration took place. Also refer to *Yoga* Vol. III, 19-20, page 74 about the use of different nostrils, and subsequent verses in this chapter about Sūryabhedana prāṇāyāma. The instruction not to exhale forcefully and speedily is very important, and is often missed. The commentator says that by forced exhalation much energy is lost. The commentator however is rigorous in his advice to hold the inspired air till perspiration and tremors take place. This crest-load condition has been found injurious in case of those who have not been previously conditioned to respiratory discipline ; hence the need for Yogendra prāṇāyāma.

1. *Tayā* is used in B<sub>1</sub> and B<sub>2</sub>.
2. *Tayā* is used in B<sub>1</sub> and B<sub>2</sub>.
3. *Pitvā* is found in P<sub>1</sub> and P<sub>2</sub>, while B<sub>3</sub> reads *tena apunah*.
4. *Anirodhataḥ* is the reading of B<sub>1</sub>, B<sub>2</sub>, and B<sub>3</sub>.
5. *Sanaiḥ pavanamekataḥ* is the reading of B<sub>3</sub>.

१      २      ३      ४  
 प्राणं चेदिड्या पिबेत्रियमितं भूयोऽन्यया रेचयेत् ।  
 ५      ६  
 पीत्वा पिंगलया समीरणमयो वृद्धा त्यजेद्वामया ॥  
 ७  
 सूर्यचन्द्रमसोरनेन विधिना विवद्वयंध्यायतां ।  
 ८      ९  
 शुद्धा नाडीगणा भवन्ति यमिनां मासत्रयादूर्ध्वतः ॥१०॥

If one were to regularly inspire vital air through the *idā*, one should then exhale through the other (*pingalā*). Having inspired vital air through the *pingalā* (alternatively) and having retained the same, it should be expelled through the left (*idā*), regularly. Thus meditating upon the image of the sun and the moon, the network of *nāḍis* become purified after three months and more in the case of the students of Yoga.

NOTE : The word *niyamitam* is intriguing. Does this refer to starting inspiration with any one of the two nostrils and maintaining the same always? Is this a preparatory *prāṇāyāma* practice? The idea of short *kumbhaka*—pause or no pause (*anirodhatah* of B<sub>1</sub>, B<sub>2</sub>, B<sub>3</sub>)—is preferable though *dhārayitvā yathāśakti* earlier is against this reading. It is in this light that modification of the practice recommended by The Yoga Institute becomes valuable for the practitioner. Bioelectronics and bionics—without the scientific peraphernalia—formed the crux of yoga technology and the instruments will record only what the ancient yogins already knew.

1. *Prāṇāśee* etc. is the reading in B<sub>1</sub> and B<sub>2</sub>.
2. *Pibanniya*, etc. is the reading of B<sub>1</sub> and B<sub>2</sub>.
3. *Anyathā* is found instead in B<sub>1</sub>, B<sub>2</sub>, and B<sub>3</sub>.
4. *Recaye* is queerly the reading in B<sub>1</sub> and B<sub>2</sub> and the verse continues into the next.
5. *Samirāṇapathām* is the reading of B<sub>1</sub>, and *samirāṇapatho* of B<sub>3</sub>.
6. *Tyajedānayam* is the reading of B<sub>1</sub> and B<sub>2</sub>.
7. *Abhyāśam sadā taniyatām* is the reading in P<sub>1</sub>, P<sub>2</sub>, and P<sub>3</sub>.
8. *Yaminām* is replaced by *yamitā*.
9. A *hṛṣva urdhva* occurs in B<sub>3</sub>.

1            2            3  
प्रातर्मध्यंदिने सायमर्धरात्रे च कुंभकान् ।  
4  
शनैरश्चीतिपर्यंतं चतुर्वर्षं समम्यसेत् ॥११॥

The kumbhakas should be gradually practiced up to eighty each, four times a day i.e., morning, mid-day, evening, and midnight.

NOTE : The older norms are very high for modern practitioners. The total number of rounds recommended are 320 per day. The commentator has explained in details the actual period of time meant. Three hours after sunrise, the mid-time of the day, if the day were divided into five, three hours before and after sunset and two periods (totally less than two hours) in the middle of the night are the four times of the day suggested. One is permitted to skip the middle of the night, says the commentator.

Many modern teachers and students of Yoga still delight in this orthodox rigour with the result that quite a few of them have disturbed homeostasis and schizophrenic tendencies. The Yoga Institute had therefore reorientated the entire concept of orthodox *prāṇāyāma* through gradual disciplining of the respiratory functions and the correlated bionic impacts.

1. *Madhyadine* is the reading of B<sub>3</sub>.
2. *Sāyam* is probably a misprint in B<sub>3</sub>.
3. *marddharātre* is also a misprint probably in B<sub>3</sub>.
4. *Catuvāram* is found in B<sub>2</sub>.

## “DOCTOR-CAUSED DISEASES”\*

by MORTON M. HUNT

“WHAT we call ‘PROGRESS’ is the exchange of one nuisance for another nuisance,” Havelock Ellis once remarked. It is an overly pessimistic view, but with a kernel of truth in it. Consider this tragic fact: *Modern medical science*, while curing more of the ills of mankind than ever before, *has simultaneously become one of the major causes of human illness*. Here are a few cases, chosen not because they are startling, but because they are typical:

A 24-year-old soldier with a sore throat reported to sick bay at an Army base not long ago. The medical officer prescribed a gargle and some antibiotic lozenges. The soldier went to the dispensary and got his prescription, then put a lozenge in his mouth and walked two blocks to his barracks. There, he fell down in convulsions, bloody froth coming from his mouth. In a few minutes, he was dead from “anaphylactic shock”—a systemic overreaction due to his individual hypersensitivity to the antibiotic.

An elderly woman in Philadelphia started taking regular doses of a diuretic (urine-producing) medicine on her doctor’s orders, to help her weak heart. Instead of getting stronger, she grew feebler day by day, took to her bed and slowly drifted to the edge of death. At this point, a hastily summoned specialist recognised that excessive urination was depleting her body of sodium. He stopped the diuretic, made her drink beef broth (which is rich in sodium) and shortly restored her to a remarkable degree of health.

The New Rochelle Hospital in New Rochelle, N.Y., had to close its operating rooms last April and suspend all but emergency surgery for several days, after two patients died suddenly from infections of *Streptococcus faecalis*. This

\* During his public lecture on YOGA AND TREATMENT OF DISEASE, Shri Yogendraji observed on 1-3-1964 that modern medicine while curing one disease causes another. Among the audience were a few allopathic consultants who rose to question the statement. A few days later, this article was brought to our notice and permission from the author to use it in our Journal was received.

ordinary intestinal bacterium is always present, but had never been a serious threat to patients until recent years, when the widespread use of antibiotics in hospitals cleared away the competing bacteria and left room for *S. faecalis* and its cousins to rush in.

In California, a young pro-football player was feverish, achy, and had a slight chest pain. His doctor took an electrocardiogram, saw an unusual wave pattern in it and told the young man he had suffered a heart attack. During the next three years, the patient showed no symptoms whatever of heart disease, but remained incapacitated by his belief that he had it. He gave up football, became a semi-invalid, was unable even to do light work. Then a complete re-examination proved the wave pattern to be an unusual variation, but not an indication of disease. It took psychotherapy, however, to rescue the patient from his "cardiac neurosis".

These are not the cases of quackery or malpractice, but a new category of illness—those produced by competent doctors. They are unfortunate by-products of the expanding armamentarium of new tests, procedures and drugs. Such diseases are tactfully referred to as "side effects", "therapeutic mishaps", or even "diseases of medical progress", but more bluntly, the medical profession itself coming to call them iatrogenic—literally, "doctor-caused"—diseases.

The four cases cited are not isolated curiosities. The soldier was only one of hundreds of persons who die suddenly each year of anaphylactoid reactions to modern antibiotics ; even penicillin, safest of all, causes 100 to 200 such reactions per year. The elderly woman was only one of many thousands of patients whose body chemistry is deliberately unbalanced by doctors using modern drugs—with results that are sometimes worse than the conditions being attacked. The episode at New Rochelle Hospital was nothing unusual; in one four-year period in the late 1950's some 500 epidemics of intractable infections occurred in American Hospitals, and the danger, though it has lessened somewhat recently, is still serious. As for the case of the football player with an

imaginary heart condition, Dr. H. J. Roberts, in his authoritative text book *Difficult Diagnosis*, says unequivocally: "Heart disease of electrocardiographic origin is perhaps the commonest and most serious iatrogenic disease prevalent today."

Even the best known iatrogenic disaster of recent times—the thalidomide affair—was not a unique accident. A recent report in *Industrial Medicine and Surgery* says that many other useful drugs being administered by doctors may today damage unborn children, if taken by the mothers at a crucial time during pregnancy. Among these are vitamin K, which can create a blood disorder in the infant ; progesterons (sex hormones), which help prevent miscarriage, but sometimes cause formation of half-masculinized sex organs in baby girls ; certain sulfa drugs, which, if taken shortly before delivery to control an infection, can cause a degenerative nerve disease in the baby ; and antisoriasis drugs, some of which cause gross physical deformities in the unborn child.

It is bitterly ironic that *doctor-caused disease* has become the hottest topic of discussion within the medical profession. Several thousand articles and a shelfful of books have been published on the subject in the last decade. Dr. Roberts observes : "There is probably no better indication of the current importance of this group of diseases than the manner in which the term 'iatrogenic' has been transported from the medical dictionary to the tongue of the general practitioner within the past few years." Modern doctors are deeply disturbed that their rapidly expanding powers to affect, alter and benefit the human body are inexorably producing a variety of unexpected, unplanned or unavoidable disease-conditions.

No one can doubt that mankind has benefited hugely from medical progress ; indeed, our civilization could not exist in its modern form without it. But the price of progress—especially uncontrolled, pell-mell progress—seems often to be unduly high, in the opinion of thoughtful physicians, some of whom candidly feel that doctors today are in grave danger of providing irresponsible and irrational therapy. Putting it in personal terms one of them (who must, obviously, remain

anonymous) told me: Several years ago, a lovely young woman died in my office, in convulsions, minutes after I gave her an injection of an antibiotic for a strep throat. Since then, I've become something of a therapeutic nihilist—the less I do to my patients, the better. The basic principle in medicine for many centuries was *Primum non nocere*—‘First of all, do no harm’—but we’ve almost forgotten it today.

Avoiding harm, however, is not easy—especially when there are so many hazardous new ways of doing good. Accordingly, the list of iatrogenic disorders already run into hundreds, and grows longer every week. The disorders range clear across medicine, from the trivial to the catastrophic. To give a very minor example, permanent yellow discolouration of children’s teeth has been found to result from the use of tetracycline (an antibiotic) during the period of tooth formation, either before or after birth. To give a major example, an American Medical Association Committee has compiled information on hundreds of cases of plastic anemia, a nearly always fatal blood disease, and found that it is sometimes caused by certain cancer-combatting drugs, by the extremely valuable antibiotic Chloromycetin and by some of the tranquilizers commonly used in mental hospitals. Some other examples:

1. Nausea, headache, skin irritations, baldness and anemia—all due to chronic poisoning of the body—can result from excessive dosing with vitamins A and D.
2. Fatigue and anemia, due to low thyroid-hormone output (hypothyroidism), are the curious result of giving the patient additional thyroid extract—which often depresses the thyroid gland still further, worsening the condition after an initial few weeks of improvement.
3. Parkinson’s disease (palsy) of a mild and reversible sort is produced in many mental-hospital patients by the tranquilizer chlorpromazine. But much more serious and painful is the liver disease hepatitis, which the same tranquilizer and others cause in one to two per cent of cases.
4. Gastric ulcers occur in anywhere from 11 to 31

per cent of arthritic patients who are given cortisone—three times the usual rate for such patients.

5. A fair number of emergency patients nowadays arrive at hospitals bleeding from the bowel or urinary tract—and prove to be heart patients taking anticoagulant drugs to prevent further heart attacks. The drugs, unfortunately, have also prevented normal clot formation.

All these dismaying developments lead Dr. Donald Ottenberg, associate professor of medicine at Temple University, to say, "*Nowadays, when a consultant is called in, his greatest contribution is very often simply to stop the other doctor's therapy.*" Dr. Walter Modell, associate professor at Cornell University Medical College and new drug consultant to the Food and Drug Administration, adds, "*At the moment, the most useful and helpful contribution of drug chemists is the new drug to counteract the unfortunate effects of other new drugs.*"

(*Contd.*)



Doctor : These are only side-effects.

Patient : And to cure me of the side-effects of drugs, you give me more drugs; and I get more side-effects. Can't I go back to my original cough?

## REFLECTIONS

by ANANDA

SAID Bali, at one time the most powerful ruler of the world but now vanquished and humiliated, to his vanquisher, "This is not the time for bragging and showmanship. This is a time for peaceful deliberation. I have thought of this. As it has come to me it can come to any one. Man though not the doer, or the destroyer feels that he is the doer, feels that he kills ; though such wrong belief is killing him." Now these words of Bali, the son of Vairocana, addressed to the Mighty Indra riding the Airavat elephant comes back to my mind often.

I remember the day, for example, when I was contesting the college union election. Excitement ran high on the day preceding the election. Members from my group suspected that our rivals were to play a mean trick on us on the last day. We therefore mobilised ourselves in the college square that evening, spoiling for a fight. I fired the first shot by abusing my rivals profusely. I was known to be a pacifist and therefore my performance far exceeded the expectation of my admirers. Our opponents who were in a minority appeared to be dumbstricken; they swallowed the insult, and the situation did not deteriorate any further. But instead of being elated the next day, on winning the election, I felt very sad. It was found that the allegations we made against our rivals were not true. I recalled with regret the mute faces of our opponents the previous evening that were as if beseeching, "Please don't abuse us. Try to understand what has happened. You will realize that we are not to be blamed", this is what they meant to say, but in the excitement of the moment we did not allow them even a chance to explain themselves.

In life, many a time our emotions get the better of us. In fact, once we loose control over ourselves we feel happy to remain in our devastating mood. We enjoy the effect of our bad mood on others. The emotion which arose from

damming of some instinct becomes a permanent disposition. In Indian philosophy, emotions are regarded as *prajñāparadhas*, that is fault of our intellect. The *Bhagvadgītā* puts it beautifully: "From indulging in sensual experiences arises attachment, from attachment desire. Now such strong desire becomes responsible in creating anger. Anger can lead to confusion and lack of judgment."

An objective outlook is a great asset in mundane as well as spiritual endeavours. All we need to do is to trace the origin of our next bout of anger to some petty misunderstanding or confusion, and we have climbed the first step of the ladder of self-improvement. The great philosopher Socrates had a recipe when he found his anger rising. He would slow down in speech and thus hold his emotions in check. This gave an opportunity to observe the situation in a perspective.

Stress and strain of life could be greatly reduced if these faults of our intellect are calculatedly and consciously reviewed in quieter moods to evaluate their harmful affects on oneself. Habituation to such reflections do not fail to bring about a radical change in our perspective and help us to sublimate our emotions.

### SOFT TRUTH

Narrow minds cannot grasp gigantic truth—it has first to become narrow to get into their brains, and even there it may become deformed. Are we not manufacturing soft truths everyday to accommodate such brains?

SHRI YOGENDRAJI

### WHAT CURES?

It is not the medicine that cures so much as the faith in the doctor and the medicines. Both are a clumsy substitute for the natural faith in one's own self-power which they have themselves destroyed.

SRI AUROBINDO

## THE ENDEAVOUR

by GURUDEV SINGH PRUTHI

TODAY we live—tomorrow we die ;  
This is true—all else is lie.  
Naked we come, naked we go  
Below the earth, under the sky ;  
This indeed is Truth—all else is lie.

Things are not what they seem ;  
Man is what he thinks and deems.  
So Know Thyself—  
Know thy soul,  
Deep behind your body and mind  
The only One on whom you rely ;  
Hold this true—all else is lie.

Illusion works most subtle and high  
In everything while we are alive—  
On earth we laugh and cry.  
Realization of this  
Be the aim, so try  
And strive for that—but strive with joy  
Least we forget,  
Go astray and sigh.  
Today we live—tomorrow we die ;  
This is Eternal Truth—  
All else is lie.

## QUERY CORNER

### CAN YOGA BE STUDIED THROUGH BOOKS ?

45. How many authorized teachers of Yoga, who follow Yoga in their life as it should be followed, are there in the world? And how many people in various countries are they supposed to serve ? The genuine teachers of Yoga are very few even in India and much less so in other countries. As against this supply, there are millions and millions of people throughout the world who now evince interest in Yoga—its study being the demand. How can this fantastic disparity be solved ? Therefore the problem has arisen : "Can Yoga be studied through books like any other subject?"

Here is a typical example of how even a judicial officer, Sri P. P. M. from Aligarh, selected his course of Yoga from some books and invited more trouble than if he had not followed them. This is what he did :

"I am interested in it (Yoga) as a *system of physical culture* and have therefore read some books on Yogic Asanas by Indian writers. I began a gradual practice of these Asanas, but some disquieting and unexpected results appeared which show that either I have been proceeding erroneously somehow or that the system does not suit me.

"I began with Sirshasana, and did it for  $\frac{1}{2}$  minute in the first week. I did this asana alone, and kept on increasing the duration by  $\frac{1}{2}$  minute each week. A little of constipation was felt when I was doing this asana for  $\frac{1}{2}$  minutes. I also began doing Bhujangasana retaining this pose for ten seconds. The next week when I was doing Sirshasana for 2 minutes, I added Dhanurasana (twice for ten seconds each), Uddiyana Bandha (twice) and Sarvangasana for  $\frac{1}{2}$  minute (along with Matsyasana). I began to feel greater constipation and had to take enema. I persisted in these exercises for two more weeks but constipation continued.

"In desperation, I gave up all exercises. This week I was doing Sirshasana for 4 minutes, Sarvangasana for 1 min-

ute and Matsyasana for  $\frac{1}{2}$  minute, but constipation has not shown any sign of abatement. Very often I miss my motions and the stool is always hard. I had expected that these exercises would do good to my stomach and bowels, but I find that opposite results have come about. I wonder whether my system is not yet accustomed to these *asanas* or it is unfit for them. I had been guided in this technique by the book *Yogic Asanas* by Dr. V. G. R. and another Hindi book."

In the first instance, muscular exercise of *āsanas* is no Yoga. Secondly, the course adopted is not one recommended for this specific purpose. Thirdly, the course started with top-heavy *āsanas* which, unless the body is previously acclimatized, are likely to do harm. Fourthly, the combination of complex *āsanas* is heterogeneous for the purpose they were used. And lastly, the books followed were not those by authorized teachers of Yoga who could speak with personal experience on self and others whom he might have treated for at least twenty to thirty years to give benefit of mature yoga experience.

Books on Yoga being in demand, all and sundry write books on this subject without any qualification. This Institute had not recommended such practices to the beginners, but has adopted a simplified course for the laymen. And although the MSS. were ready in 1918, the first publication appeared only in 1930 to bring the material up-to-date. The modern authors have no such patience and their books are therefore unsuited for practical study. Moreover, to select Yoga of your choice from the storehouse of its elaborate technology is like rushing into the nearest dispensary and filling up prescription for yourself from bottles you like. It is no fault of Yoga technology if you failed to receive the benefit or even if you got hurt.

## WHAT THEY SAY...

**Dr. Heinerich Zimmer**

*Author of "Philosophies of India" :—*

The intensive work of The Yoga Institute, covering decades, offers a remarkable instance for what collaboration of modern research with traditional Hindu Wisdom is able to achieve.

\*

**Dr. Zakir Hussein**

*Vice-President of India :—*

What I learnt from the Director-Founder of The Yoga Institute was very revealing. I wish his great knowledge and long experience are made use of more extensively by our people.

\*

**Chief Minister M. S. Kannamwar**

*Maharashtra State :—*

I have visited The Yoga Institute of Santacruz which is doing very useful work in the field of reviving and promoting yoga education throughout the country. We have already recognised this Institute as a special Training Institute and as Research and Cultural institute.

\*

**Dr. D. S. Raju**

*Deputy Health Minister*

*Government of India :—*

There is a lot of potential wealth. I am sorry to note that all the progress and development (of The Yoga Institute) are held up for want of finances.

\*

**Dr. William S. Kroger**

*Associate Professor*

*Chicago Medical School :—*

Your work is of tremendous importance to medical advances. Am deeply impressed by your sound and scientific approach.

\*

**Dr. S. Radhakrishnan**

*President of India :—*

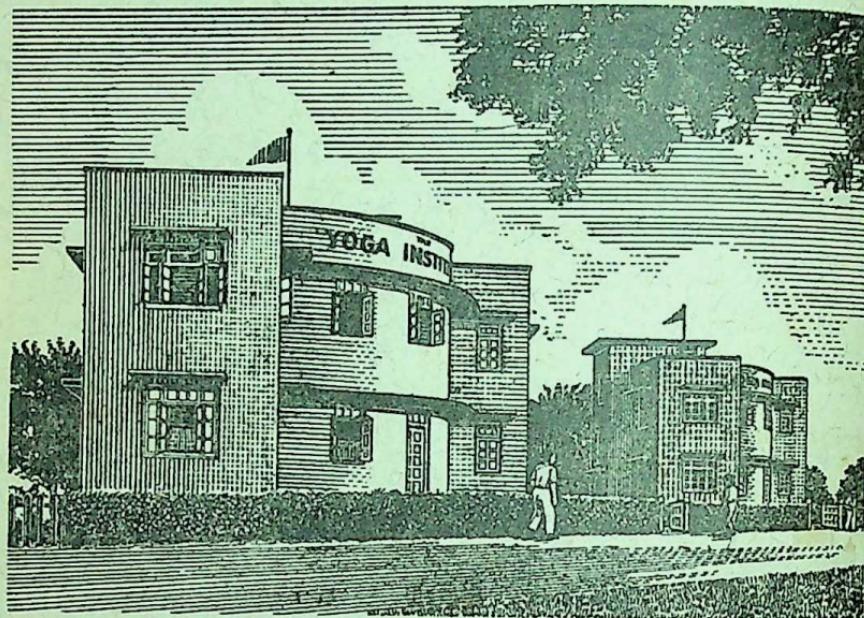
I saw a little of this Institute and from it I gather that the excellent work it intends to do is hampered for lack of funds. That is a shame which we must remove.

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# You Can Also Help The Yoga Institute



THE Yoga Institute of Santa Cruz is engaged for the past 46 years in reorientating and popularising the old science of Yoga. It is recognised as the leading institute in the field and has helped large number of persons through Yoga. The Institute which is self-supporting has incurred heavy expenditure during the last 46 years.

This year the institute is called upon to re-pay a large loan of Rs. 75,000 by the end of December. The Institute has no reserve funds for the purpose and undergoes losses even to run its various activities.

You can also help The Yoga Institute in its work of spreading the message of Yoga. Please contact the Secretary, The Yoga Institute, Santa Cruz, Bombay 55.

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Owner : The Yoga Institute, Bombay 55.  
Published by Dr. Jayadeva Yogendra for The Yoga Institute,  
at The Yoga Institute, Santa Cruz, Bombay-55 and printed by him  
at The Examiner Press, Meadows St, Bombay 1.  
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# JOURNAL OF THE YOGA INSTITUTE

VOLUME IX

MAY 1964

NUMBER

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Volume begins in August and is Published on the 20th of each month.

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### The Yoga Institute

Santa Cruz, Bombay 55 AS

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THE MONTHLY JOURNAL  
OF THE YOGA INSTITUTE  
OF SANTA CRUZ, INDIA

Editor : Jayadeva Yogendra, M.A., Ph.D.

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VOL. IX, 10

MAY

1964

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## INITIATION IN YOGA

by SHRI YOGENDRA

MANY seem to be under the impression that the study of Yoga should begin with some formalities or that it is necessary to receive initiation from the yoga teacher before making any beginning. Nowhere it is stated that there are prescribed ceremonials for initiation in Yoga. In fact, the earnest student has merely to approach the yoga teacher for being accepted as his student. It is then upto the teacher how best and in what way to accept him for, once accepted, the student becomes the teacher's liability for the student's physical, mental, moral and spiritual welfare. That the teacher would like to test the student, before acceptance, for his Y.Q. is clear. It is therefore not uncommon that in some strange way the yoga teacher evaluates his student-to-be as either good (*tīvra*), fair (*madhdhyama*) or bad (*mrdu*) type so as to determine how to proceed with him. There is also no bar to anyone from being a student of Yoga; but his progress will be in consonance with his urge (*mumukṣutā*), his qualifications (*adhikāra*), and his potential complex (*saṃskāravāsanā*).

That a few outstanding yoga exponents were selected by their teachers in mysterious circumstances through a procedure which resembles initiation does not support any prescribed rule for initiation as these happen to be exceptions than the rule. For the average yoga student therefore it is quite unnecessary to wait for some such incident to undertake the study of Yoga. The placing of right palm on the head of the would-be-yoga-student does not convey any ritualism for initiation; it is merely an act of blessing the student for his success in Yoga. Strictly speaking, initiation is no *sine qua non* in the study of Yoga.

Wedded to simplicity, ceremonialism is entirely foreign to Yoga. In fact, initiation through ceremonials is neither necessary for nor authorized by yoga technology. What however appears as ceremonialism through the overgrowth of secret ritualism associated with Yoga and quite prevalent among the ill-informed is absolutely unmeaning and unwarranted. It only implies how little those who insist on ritualism know about Yoga and its universal application. Of course, personal secrecy—as in every other supreme effort—precludes distractions and enhances perseverance and self-confidence, but this could hardly be called ritualism for initiation. While admitting the student, a few words of advice or a paternal gesture of the teacher should not be mixed up with display of initiation. Rationally, both those who prefer ceremonials in Yoga and those who employ them—to humour the unwary—needlessly perpetuate a pious fraud upon an unsuspecting subconscious.

The vow of secrecy administered sometimes is more in personal interest than otherwise first because it helps to keep the curious away and secondly because it holds the mind of the student to his own purpose. Privacy during the practice of Yoga has nothing to do with initiation or ritualism. No noble pursuit should ever wait for any ceremonial; and the study of Yoga might be decided upon and earnestly undertaken whenever the urge is felt and the opportunity is available. To the yogin, ceremonialism—if anything—exists solely for the lay mind more as an opportunity for prop and display suited to the ignorant in order to coerce them in their committal rather than an occasion for permeating constancy of purpose in the depth of their inbeing. As an artifice for creating and aiding essential psychological conditioning, simple formalities might be excused—in the form of exchange of offerings between the teacher and the disciple—but wooden compulsion of any set of ritualism is not only useless but even objectionable.

Intrinsically, what is really implied by initiation as it relates to Yoga is that the yoga teacher rightly holds the privilege to test the relative *bona fides* of his student before imparting any knowledge. The student on his part must be ready to furnish the proof of his earnestness and aptitude.

## HATHAYOGAPRADĪPIKA

1      2      3  
 कनीयसि भवेत्स्वेदः कंपो भवति मध्यमे ।  
 ४ उत्तमे स्थानमाप्नोति ततो वायुं निवंशयेत् ॥२॥

In the inferior (prāṇāyāma) there is perspiration, in the middling type there is tremor, and in the superior steadiness; therefore the impulses should be controlled.

NOTE : *Siva Samhitā* also describes in Ch. III., 40ff. the three stages of *sveda kampa*, *dārdūri* etc. Little later, there is reference to the *ghaṭa*, *paricaya* and *niśpatti avasthā*. The translators in these instances wrongly speak of "When he gets the power of holding breath (i.e. to be in trance) for three hours, then the wonderful state of *pratyāhāra* is reached" (Vidyārṇava in Pāṇini Office edition). As to the time-measure, different views are quoted by the commentator of *Hathayogapradipikā* from *Liṅga* and *Skaṇḍa* Purāṇas also from *Yogacintāmaṇi* *Gorakṣa*, *Yājñavalkya* etc. The *Liṅga* Purāṇa mentions this measurement as of one, two and three *uddhāta*. (Refer *Yāsa Bhāṣya* also II·50). This term is being explained as the movement of *prāṇa* upward till it creates stress condition for *apāna* when it returns downward.

Such *uddhāta* is made of twelve *mātrās*—the basic measure used in *prāṇāyāma*. We are again told how two *palas* (equal to six respirations) and half a respiration make the *prāṇāyāma-kāla*. The *mātra* is counted slightly differently when it is suggested that the time taken by a sleeping person to take one inhalation and exhalation constitutes one *mātrā* and twelve and half such respirations make *prāṇāyāma-kāla*, and six such respirations make one *pala*. At another place, the usual procedure of thrice turning up one's hand over one's knees and then snapping one's fingers once is mentioned. Such procedure is equivalent to one respiration of a healthy person, according to Vācaspati. Between *Gorakṣa*, *Yājñavalkya* and others on one side and the *purāṇas* on the other there is also a

1. *B<sub>1</sub>* and *B<sub>2</sub>* have an extra verse :

इड्यापिव पोडशभिः पवनं कुरुषष्टिचतुष्टयसंमितं ।

त्वजं पिंगलया शनकैर्दशभिर्दशभिर्दशभिर्दर्व्यविकैः ।

*Kanīyasi* is the reading of *B<sub>3</sub>* while *B<sub>1</sub>* and *B<sub>2</sub>*, read *adhamē*.

2. *Jāyate* is used instead of *bhavati* in *B<sub>1</sub>* and *B<sub>2</sub>*.

3. *Sveda* is found in *P<sub>1</sub>*.

4. The reading in *B<sub>1</sub>* *B<sub>2</sub>* and *B<sub>3</sub>* is nearly similar with slight change as shown: *uttishtathyuttame* *uttishtathyuttame* *ghrane* (or *prāṇarodhe* in *B<sub>3</sub>*) *baddhapadmāsane* *hayam* (*haye* in *B<sub>2</sub>*) or *padmāsanasthitāḥ* in *B<sub>3</sub>*).

difference in the actual time measure of a mātra by snapping of thumb and fingers once or thrice. The commentator also quotes how increase in duration of *prāṇāyāma* leads to *pratyāhāra*. Thus either by measure of 125 *vipalas* or 36 *mātrās* when the *prāṇa* is held steadily then it moves into the *brahmarandhra*, thence if it remains for 25 *palas* it becomes *pratyāhāra* and so when it stays steadily for twelve days, it is *samādhi*. However, without proper exposition of the above—traditionally and scientifically—it will be very wrong to jump to exaggerated ideas about tempering with either the breath or *prāṇa* for such long periods.

Although what can be generalized in respect of *prāṇāyāma* leading to *pratyāhāra* is expressed in words in the above exposition, there is much that cannot be understood or applied in individual cases. The entire technique is replete with ambiguity and even danger. To the experienced yogin trained under competent master, this esoteric technology is plain because he is familiar with *prāṇa* and its control. Those who will try to practice it with the aid of written words not only will not succeed but may even invite harm to themselves. The relationship in yoga study should always remain what it had been in the past—teacher to the disciple. For others, it is ununderstandable and useless.

It is therefore very easy to understand why all approaches to yoga technology as a mechanistic process, undertaken by the modern scientists have so far failed to prove or disprove Yoga. This position of uncertainty in scientific evaluation of Yoga technology will continue to remain so till the scientists have realized that they are merely record makers and keepers but not interpreters or evaluators. Often the experiments conducted are not on what should be Yoga technology but what appears to be so as represented by robbot-yogins whose press-button habits to display yoga processes deprives them of the cardinal yoga character. Under such impossible situations, Yoga is getting evaluated by all and sundry scientists in India and elsewhere with the total result that nothing has yet been scientifically proved or disproved because the yogin is missing.

## “DOCTOR-CAUSED DISEASES”

by MORTON M. HUNT

THE antibiotics gave doctors such a heady sense of conquest over their old hospital enemies, the streptococcal and staphylococcal infections, that they used them freely and routinely. Only belatedly did they learn of the dreadful penalty—the appearance of new, highly resistant strains of the staphylococcus germ, plus the emergence of other germs as potent killers that, in the normal environment of bacterial life, had been held in check by competition. These new killers, according to the *Journal of the American Medical Association*, now produce “superinfections” and uncontrollable outbreaks of disease in virtually every American hospital from time to time.

Bad as this situation is, it has still left a huge net gain in lives saved. But sometimes the “prophylactic” (preventive) use of antibiotics actually makes things worse than they were. Premature babies born 24 hours or more after rupture of the fetal membranes are a case in point. Because such infants have a somewhat greater chance of dying of infection than do other babies, doctors at the Los Angeles County Hospital several years ago began treating some of them with Chloromycetin. *The grim result was that three times as many treated infants died.* Their infantile livers and kidneys could not handle the drug—a fact discovered too late.

Not only are modern drugs thus a two-edged sword; *the same is true of nearly all modern diagnostic and therapeutic procedures.* This is no reason to avoid them, but it is reason for both doctors and patients to weigh each use and make sure it is necessary and important. Every injection involves a tiny but definite risk of infection or tissue damage. Every blood transfusion bears a 1-in-100 risk of jaundice—a long and painful disease in the young, and an often fatal one in the elderly. Every insertion of a tube, pipe or cannula into the body to examine esophagus, lungs, bowel or bladder carries a small hazard of poking through some weak or diseased tissue wall and producing hemorrhage, infection and

possibly death. "All of us," says Dr. Simon Berger, chief of diagnostic radiology at Philadelphia's Albert Einstein Medical Center, Northern Division, "either see or are responsible for far too many 'induced threats' to the patient—cases in which he might have done better if the doctor had been less vigorous as an investigator or a therapist." And a leading dermatologist in New York's Bellevue Medical Center says, "Too many physicians today lack the courage to undertreat their patients. A considerable part of my practice nowadays consists of trying to repair the damage caused by doctors who have overtreated them."

One other large area of iatrogenic disease consists of those illnesses, real or imaginary, that the doctor can unwittingly cause by his words, manner or actions. *Harrison's Principles of Internal Medicine* warns doctors that solemn conferences just out of earshot have convinced many patients that all is hopeless, while bedside discussions of stethoscope sounds have given many patients the false but fixed idea that they have serious heart disease. Patients also often misconstrue the words that today's science-mined physicians fling about freely. One man mistook "leukopenia" (low white-cell blood count) to mean "leukemia" (blood cancer) and grew seriously ill as a result. A potentially schizophrenic woman learned that she had "Fordyce's disease" (not really a disease, but a harmless, spotty-looking condition of the inside of the mouth) and eventually became insane because she was convinced that she had some ghastly, incurable ailment.

Dr. Thomas Hackett, assistant psychiatrist at Massachusetts General Hospital, says he has seen a number of patients who, like victims of primitive sorcerers, have been virtually hexed into a serious decline—almost to death—by their exaggerated idea of the seriousness of an impending or recent operation. Patients often come to a doctor with purely psychological ailment that he succeeds in making worse. Three quarters of general practitioners, according to one survey, frequently treat mental and emotional conditions, and most of them believe that daily medical practice has given them common-sense skill at it. But Dr. William Sheeley, chief of the General Practitioner Education Project

of the American Psychiatric Association, labels this a piece of "unreliable and dangerous medical folklore." Without special training, he says, many a doctor is only a well-intentioned bungler whose commonsense methods at best "cause a sensitive patient great psychic pain and, at worst, aggravate his psychiatric illness to its foundation."

How widespread and grave is the problem of iatrogenic disease today? In 1955, Dr. David Barr, professor of medicine at Cornell Medical College, revealed that an informal survey of roughly 1,000 patients in a major city hospital had shown that five per cent were admitted because of, or suffered in the hospital, "*major toxic reactions and accidents consequent to diagnostic or therapeutic procedures.*" More startling is the first full-scale formal survey made in this country, which will shortly appear in the *Annals of Internal Medicine*. Dr. Elihu Schimmel, instructor in medicine at the Yale Medical School, enlisted the help of the staff of the Grace New Haven Community Hospital in making a count of iatrogenic disorders occurring in hospital patients. They eliminated preexisting conditions, nursing errors and the side effects of surgery. Yet even with these sharp limitations, they found that of a thousand patients studied during eight months, 9 per cent suffered mild or short-term iatrogenic ailments while in the hospital, and 11 per cent moderate to severe iatrogenic ailments, some of which ended in death. Half of the cases consisted of drug side effects. The rest were reactions to transfusions, tests and other procedures, and hospital-acquired infections.

This is still not the whole story. The figures omit untoward results of surgery, psychological doctor-caused diseases and all those conditions not serious enough to bring people within the hospital's field of vision. It is therefore a reasonable guess that among those Americans who currently have some physical or mental ailment, a large fraction—no less than a tenth, but very likely a fifth or even more—have some form of iatrogenic disease.

How did the healers of mankind come to find themselves a major source of illness? Part of the answer is that the

advance of medical science has spawned many new, improved diagnostic procedures, each of which introduces at least a small degree of risk. When a seriously ill patient enters a hospital for an operation, he runs a gauntlet of such tests, and the little risks add up. One great Eastern hospital has just discovered that its average patient undergoes 22 tests; the sum of minor hazards is an impressive assault on the body.

Even more important is the runaway proliferation of new drugs. Dr. Frances Kelsey, heroine of the thalidomide affair, says that in 1962, American drug companies tested about 1,200 new preparations in human beings. After being OK'd by the FDA, some 300 to 400 were marketed commercially, along with the 17,000 other drugs now being made by the industry. Dr. Kelsey expects a minimum of a thousand applications for new-drug testing in the next year.

Ninety per cent of the prescription drugs now in use did not exist 20 years ago. Virtually all the antibiotics, steroids, antihistamines and tranquilizers have been developed and put on the market since the average 45-year-old doctor left medical school. This flood of chemical creations threatens to nullify the doctor's skills by outdated his training and adding new data at a rate he cannot absorb while practicing his profession. Dr. Walter Modell, in an editorial in *Clinical Pharmacology and Therapeutics*, recently suggested that drug-industry chemists "instead of helping mankind with new drugs may [now] be making matters worse. [Today] there are too many drugs for the patient, for the physician, and surprisingly enough, for the pharmaceutical industry."

*Many modern drugs achieve their success by interference with the fundamental chemical machinery of the cell and of the body.* To guard against risks, the law requires drug companies to test new compounds on animals and then submit their results to the FDA before testing them on human beings. But since *what is safe in a dog is not absolutely certain to be safe in a man*, this second stage of testing is bound to expose a certain number of human beings to unknown dangers and diseases. This is unavoidable.

Even with large scale testing on human beings, there is no certainty that drugs that seem to work out all right now won't later prove terribly harmful. Says Dr. Kelsey, "If a drug shows no bad side effects in 10,000 patients, it may seem safe enough. But perhaps it will kill one person in 50,000—a fact we won't know until it has been used in 50,000 or more people. How long can we hold up the marketing of new products without choking off the development of lifesaving drugs? And for that matter, even if a drug does kill once per 50,000 times, it may be a lifesaver for the other 49,999 and have no substitute; in such cases, we feel it proper to release the drug, or let it remain on the market, with adequate warnings." *Dangerous drugs, recognized as such, thus legitimately reach the drugstore and hospital pharmacy. Others reach it unrecognized because their ill effects take so long to show themselves.*

The doctor's conscience and medical oath demand that he do his best for his patients, rather than turn his back on the host of new drugs. Yet to "keep up with" the output of published reports on them is out of the question. (Last spring, the National Library of Medicine estimated that about 200,000 articles on drugs are published each year.) In simple despair, most doctors look for shortcuts; they learn about new drugs first from the "detail men," the advance runners of the drug companies, or from drug-company advertising and direct-mail brochures. None of these could by the wildest stretch of the imagination be considered impartial and scrupulously accurate sources.

(Continued)

## ACTORS AND YOGA EDUCATION\*

by SHAMBHU NATH THULLAL

WHAT do we mean by the Art of Acting and the difference between a really great actor and the actor of a mediocre type? We would also like to know in what way and to what extent the process of Yoga Education can help an actor in his creative work? It is the purpose of all art to convey an idea, a mood, a concept. It is to interpret and recreate through it some aspect of Truth in human experience. As Von Goethe puts it, "The highest problem in any art is to cause by appearance the illusion of a higher reality." And the value of work of art is estimated largely by its power to evoke a feeling or a response from others.

All art must have some medium for its expression ; for the sculpture there is marble, for the painter colours and canvass, for the musician tone and melody, for literature there are words, but for acting the instrument of expression is the whole being of an artiste, his own body, his own voice and his emotions. He himself becomes the result of his work. It is this difference that makes the art of acting the most fascinating, the most illusive, the most personal of all the arts—next only to the art of life.

Acting can reflect everything in life. All our emotions, our hopes and fears, our pains and pleasures—in fact, every possible human experience. It is the contact of human personality superimposed on human personality that makes the acting alive. Acting therefore becomes an art only when an actor recreates another life of the human spirit, another character in an artistic form whom the audience will accept as real, in whom they will believe, and whose feelings and experience they would like to share.

This makes for a fundamental difference between real acting, that is, acting from within and acting which is mechanical, forced, exhibitionistic, done with stereo-type established cliches. The latter type of acting is true even in most of our

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top-ranking actors (stars) who otherwise are quite capable of true creativeness.

The actor falls in this easy, habitual way of acting as it is the line of least resistance and he is therefore rubber-stamped and typed. Such actors can at the most delight you rather than move you, creating showiness and pettiness in place of beauty by putting on effects from without.

Having understood when acting becomes an art, let us see what type of education is most suited for an actor student to achieve his final goal of reaching the pinnacle of his profession. As has already been pointed out, the actor himself is the result of his work; his art depends entirely on and is inseparable from his own body, mind and soul. He therefore definitely needs an education which must develop and set in motion these three aspects of his personality which must serve him as his own creative apparatus in an organic way. Any system of education which does not correlate these three together is incapable of giving wholesome, all-round and complete education. There has to be a proper balance and harmony in these three aspects of a human being—physical, mental and spiritual as the secret of success and strength of the individual personality lies in its proper integration.

Now yoga science based as it is on the foundation of our ancient wisdom deals with the man in his totality. It touches human being at all levels—conscious and subconscious and even takes one to a higher realm of consciousness and transcendental knowledge. This wholesome method of Yoga today has been re-orientated on rational scientific lines by the Father of Modern Yoga Renaissance, Shri Yogendraji. By his 46 years of pioneer activities, he has made a tremendous contribution by evolving a scientific integrated system of yoga education for the training of body, mind and soul, representing the highest in personal human achievements.

Every person—man and woman, young and old, to whatever sphere they belong, whatever be their vocation and profession in life, all could easily profit from the treasure house of yoga education irrespective of their caste, creed, race and religion. Whatever be its other merits, this integrated system of Yoga education is important for an actor artiste as a process of self-control and self-culture leading to

complete self-development to achieve the highest stage of perfection and creativity. For example,

1. Its physical education besides giving good health and vitality to the body, can keep the outer physical apparatus of an actor in a perfect condition of relaxed flexibility, suppleness and repose which will easily allow thought and feeling to flow through and mould the body making it highly expressive.

2. Its mental discipline, development and control can help the actor greatly in the training of his inner creative state. It can evoke such a creative state of his mind that he can enter fully into the feelings of his character he has imagined by his artistic sensitiveness for truth and childlike naivety. It can definitely increase his ability to concentrate so that he can give his entire attention upon the activity of the moment by his total presence before the camera or on stage; and finally—

3. Constant practice (*Abhyās*) and faith in its psychic process can develop in him such inner harmony and rhythm as would bring the artist in him to that spiritual condition of intuitive creative ability called inspiration. It is this incomprehensible and never-analysed power—called inspiration—which turns the artist into a real creative genius.

Thanks to the foresight of Shri Mahesh Kaul, one of the veteran director and producer of our Film industry and the keen interest of the Principal Shri Jagat Murari, a special yoga education course for the Acting students was started in the beginning of this academic year at the Central Government Film Institute, Poona. This is indeed a positive step to bring a healthy creative spirit in the would-be actor and actresses of the Indian screen.

This basic training in Yoga Education which is being conducted here for the students of the acting course, I am sure, can provide a solid foundation for the development and control of their self, as their main creative element and for the integration of their personality. For it must be remembered that a real artist is he who has grown into art with all his being—with his heart as well as with his mind and soul to make his creative work immeasurably richer, finer and deeper.

## YOGIC TYPE OF SŪRYANAMASKĀRA

by FR. LAMBERT

SHRI YOGENDRAJI rightly observes in *Yoga Āsanas Simplified*, p. 99: "For pure health, Yoga precludes exercises involving violence, strain or fatigue. Even Sūryanamaskārs or prostrations to the sun—a form of gymnastics attached to the sun worship in India—indiscriminately mixed up with yoga physical training by the ill-informed, are definitely prohibited by the authorities" (Cf. *Hathayogapradīpikā*, with *Jyotsnā*). A practice that consists in a number of hurriedly performed and many times repeated (dozens of times, even two to three hundred times!), with strong impetus and wholly focused on an external object, especially when this is raised in itself to the status of a deity—one does not see, indeed, what such a practice could have in common with *Yogābhyaṣa*.

But is the Sūryanamaskāra system indissolubly bound up with violence, extroversion and nature-divinization? It would be regrettable. For, as Yogendraji himself points out, in his *Yoga Hygiene Simplified*, p. 89: "Thus, the sun worship of ancient India, even though a religious tradition, was appreciated and inherited by Yoga as an accessory to hygienic and meditative practices." The Sūryanamaskāra is a typical element of India's ancient culture; it reveals a lively and profound awareness of the cosmic function of that gigantic heavenly body, and of its multifarious and marvellous influence on our planet, on organic life and particularly on the human microcosm: cleansing and nursing, both stimulating and tranquillizing (coupled with a bath in the cold morning air); besides, the sun is, universally and perennially, an inexhaustible symbol and source of symbols to man's poetical, aesthetical, ritual inspiration. It would be regrettable, therefore, if it is to be abandoned; highly welcome if it can be saved for us.

After pretty long study and experiment (it began some eight years ago), I have come to believe that it is possible to re-animate and re-orientate the sūryanamaskāra, with the following correctives:

1. The sequence of movements can be slowed down and broken up into a number (ten or twelve ; there are variant types) of more prolonged postures, none of which is straining in itself, so as to take—easily, after some training—1 or  $1\frac{1}{2}$  minutes for a single complete namaskāra. And reduce the number of namaskāras f.i., to six or three.

2. Each single posture can be accompanied and distinguished from the subsequent posture by an act of deliberate physical and mental relaxation—an essential yogic ingredient!

3. The whole should be animated with the well-known Yogendra rhythm: three prāṇāyāmas conveniently distributed over one namaskāra of 1 or  $1\frac{1}{2}$  minutes, to make a fine yogic rhythm.

4. Concentration, whither and on what? On the Sun everyone of us carries within himself and of which the material macrocosmic sun is only a pale symbol. The interiorization of the cosmos is familiar in yogic literature and found also with the Christian Hesychasts. Moreover, mystics all over the world seek their Absolute within: so did Augustine; in St. Teresa's "Interior Castle", God is the Sun at its centre, illuminating and vivifying its six concentric storeys. For the Yogi, the "Svar" of the Mahāvāhṛtis, "OM, bhūr, bhuvas, svar, mahas !", is within his heart—in his spirit.

Thoroughly recast in this way, the Sūryanamaskāra itself does not lose anything—while, on the other hand, it gains much in psychophysiological value, in depth of spiritual meaning and instrumentality. It is at the disposal of every Indian, including Yogis and non-Hindus. It becomes one more of India's potential contributions to world culture: modern man sorely needs a return to Nature, to a nature-conditioned life, and—last but not the least—to his own interior self... and to the Self.

## NEWS AND NOTES

A HIBERNATING animal sometimes lowers its body temperature to near freezing, its heart rate to four to ten beats per minute (from a normal of 250 beats in some cases) and its breathing to less than ten breaths per minute. In such conditions, the temperature of the animal remains one degree above that of the environments. And if the temperature changes outside, the animal may automatically adjust itself without being disturbed ; but after a time, if the temperature changes much, the animal gets disturbed and awakens. The following warm-blooded animals hiberante : Hedgehog, rodents, bats, hummingbirds, besides few from other groups. Scientists believe that the 'thermostat' of the hibernating animals may be turned both up and down by the hypothalamus, an area in the brain that is connected with most vital body functions, as well as the 'waking and sleeping centres'.

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A little space has been reserved in the United Nations for a 'Meditation Room'. Following the precept of Buddha which says 'The significance of the vessel is not in the shell but the void', the Meditation Room is empty of symbols. Absolute purity of line and colour has been maintained with a simple symbol of light striking on stone in the middle of the room. The whole atmosphere of the room signifies stillness, a stillness that in the words of one of the authors, Dag Hammarskjöld, "We have lost in our streets and in our conference rooms. We want to bring back the idea of worship, devotion to something which is greater and higher than we are ourselves."

\*

The one time President of the Royal Society, Lord Adrian, has predicted that "The unisit shall inherit the world." By modern drugs, we are preserving unfavourable hereditary characteristics, we are preserving men possessing unfavourable genes which would otherwise have killed them. Modern medicine has saved many lives but death is striking back in unexpected ways !

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Following the short report in this Journal on results obtained through yoga education in industrial units carried

out for nearly a year by a trained yoga teacher of The Yoga Institute, comes the report of what are called "yoga-breaks" started in a Texas (U.S.A.) factory. It is reported in a recent *Life* magazine that the Yoga-breaks have become popular since the "Yogic practice releases tensions from body and mind."

\*

Yoga has recently become very popular in Australia. It is becoming so popular that there are not enough teachers to instruct the growing number of yoga enthusiasts. The majority of them are women and its popularity is strongest is the Pacific coast, Sydney. In Melbourne, the demand became so overwhelming that the Yoga Education Centre by the trained teacher of this Institute has to open another Centre to accommodate new students. A Travel Bureau in Australia has even organized "Yoga Study Tour" for the busy executives of Australia who are to visit India for a short course at The Yoga Institute sometime in winter.

\*

The report from Stockholm states that 50,000 housewives in Sweden have taken to "keep fit" movement akin to Yoga. From the record at the Institute, it may be said that quite a number of people in Sweden have our yoga books and many subscribe to the monthly journal of the Institute. They are not fadists; a majority of them are highly placed persons and intellectuals. Some have even come to India to undergo teachers training course of the Academy.

\*

According to various East European sources, Yoga is getting popular and the Russians have taken to its study barring its philosophical teachings. Reports reach us from members of Yoga Clubs and heads of Scientific and Academic institutions who have interest in the study of Yoga as technology. Stencilled manuscripts of some of the yoga books of The Yoga Institute translated in Russian are in private circulation. It is reported that some yoga practices have been successfully employed to train Soviet space travellers—notably Gagrin and Titov.

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### The Yoga Institute

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532185



Editor : Jayadeva Yogendra, M.A., Ph.D.

VOL. IX, 11

JUNE

1964

## SUCCESS IN YOGA

by SHRI YOGENDRA

WHEN one takes to Yoga, he does so with some expectancy ; probably benefit in physical and mental health, spiritual experience or vaguely the achievement of the highest by man. He therefore looks forward to a better living each day as he plods on his path of Yoga. He hardly knows what contributes to the success in Yoga—whatever his concept of such a thing be ?

The student of Yoga should therefore know that the two pillars on which the success in Yoga—and, for that matter, in any achievement of life—rests are : (i) perseverance in practice-cum-habituation suited to the purpose (*abhyāsa*) and (ii) dispassion (*vairāgya*). Success in Yoga is in direct ratio to the application of these two primal factors which shape the would-be-yogin.

According to Yoga, it does not matter what achievement one sets one's heart upon—be it Yoga or anything—it simply cannot be realized without the constant practice of means leading to it. And, as in everything, it is the end that determines the nature of the means. The higher the objective, the greater is the need for unbroken effort and also for the maximum detachment from all distractions. This is common sense, and Yoga merely repeats it if one is not aware of it.

After the course of yoga study has been decided upon according to the individual qualifications, the student of Yoga under the guidance of his teacher has only to pursue his path resolutely—free from all uncertainties, distractions and attach-

ments. If he is able to assure this, success is certain. To be doubly sure, however, yoga technology advocates a threefold coördination among the physical, mental and psychic planes. The more ideal the coördination, the easier and quicker becomes the progress for the reason that harmony born of such a coördination enables and assures the application of total energy-content with greater precision than otherwise.

This integrated process means that, on the physical plane, the yoga practices suited to one's need should be followed daily without interruption *i.e.* the continuity, as far as possible, must remain constant in regard to attitude, actual practice and the decided goal. Yoga maintains—and, very rightly so—that the progress towards perfect, positive and sedate health which is to endow moral and mental purity and, thus, the blessedness of peace and finality can only be gradual and must be continually upheld by cultivating the habit of perseverance. This for the very simple reason that with laziness and lassitude, the practice of Yoga is overpowered by the lapse of time. When any routine is once broken, it calls for some effort to renew it and much of what has been gained is often lost because the achievement is not upheld. Moreover, interruption precludes firmness ; whereas, without dedication or singleness of purpose, vacillation destroys the very chances of success. Mere casual or periodical practice of Yoga, therefore, could not be expected to produce the results ascribed to its various practices. So, Yoga cautions against the futility of sporadic or spasmodic efforts and even points out that the vacant moods which reflect sluggishness are in *no sense* the *true* preparation for the self-mastery and success which the yogin seeks.

On the mental plane, the too many outgoing habits of the mind through wandering, quickness and multiplicity of modifications (*vritti*) interrupt the rhythmic steadiness of one's effort towards the experience of Yoga and, thus, neutralize any gain one may have so far achieved. Yoga emphasizes that, so long as the mental modifications remain unrestrained, it is not possible to hold the mind firmly to its purpose for a long duration, undisturbed and uninhibited. If stability within oneself is to be firmly established, it could be done only through

perseverance in practice-cum-habituation to the specific purpose. It also means that even in the case of any physical effort which has to be maintained—as it were—to be successful, it is equally essential that the mind be concentrated exclusively and with constancy of purpose. Otherwise no achievement of any consequence —let alone Yoga—is possible.

What is more, Yoga asserts that the presence of *samskāravāsanā* complexes—the teeming propensities and potentials whether hereditary, environmental, acquired or due to that something abnormal in inheritance constituting the subconscious—with their inherent nature of distraction continually disturb the steady and rhythmic flow of the mind at unsuspected times, some fortuitous success in concentration notwithstanding. For the practice of Yoga to be scientifically successful, as a laboratory experiment, therefore, it is imperative that, besides the physical and mental efforts towards a given purpose, there must also coexist such favourable atmosphere in the psychic plane as would uphold the efforts on the lower planes (i) to be firmly rooted, (ii) to be well attended for a long time, (iii) to be undisturbed, and (iv) to be pursued with due intensity and singleness of purpose. This discipline or education of the subconscious has also to be constant to eliminate any chances of sudden uprooting by emotional or deep-seated impulses arising from *samskāravāsanā*-complex.

For the very reason, Yoga argues : how can this be possible so long as the body and the mind suffer from diseases—aberrations and abnormalities and, what is more potent, there are present in the deep recesses of the subconscious those very impurities of desire, attachment and autoinherited complexes, as would not permit of the uninterrupted and successful consummation of any endeavour—much less of Yoga ? Consequently in Yoga the first practical essential is the obtainment of perfect, positive and sedate health of both the body and the mind. Accordingly, Yoga provides for the means leading to physical and mental health and purity. The courses in yoga technology, wholly scientific, are full of such details and technics as would endow immaculate health and purity at the first two levels of consciousness.

But, the health and purity essential for success could operate best only when detached from ulterior motivations and influences. Yoga holds that the rhythmic flow of the mind—assured through requisite health—in a state of equipoise, is impossible as long as the seeds of desire and similar complexes pervade the subconscious. Therefore, with a view to assure this absence of desire-instinct complex so that the endeavour undertaken for the achievement of any objective—essentially Yoga—may remain unaffected, it is absolutely necessary that the mind should remain free from the least attachment to moorings or enjoyments of whatsoever nature. The personality (*citta*) has to be free from identification with the SR-bond. By the cultivation of such mental indifference or positive attitude of dispassion (*vairāgya*) through the sphere of senses inwards, the probability of environmental or egoistical impulsion in the higher planes is inhibited, nullified or even annihilated. Only with this uplifting consciousness of supremacy—the fruit of mental indifference and freedom from attachment—*within*, should one begin the practice of Yoga ; and, success is as certain as day follows night.

That this calculated scientific analysis of the foundation of success applies uniformly to all categories and grades of achievements, as it does to Yoga, is amply borne out by even the partial experiences of those who have lesser attainments to their credit in the field of art, literature, science, philosophy, culture, religion and similar noble pursuits in life. What Yoga emphasizes is that the nature of success, both qualitative and quantitative, always depends, in strict proportion to and upon the effort and precision employed simultaneously both in respect of practice (*abhyāsa*) and dispassion (*vairāgya*). This is the basic foundation of success in Yoga. Failure, according to Yoga, is just the lack of one of these essentials of success. Consequently, in Yoga, the higher the end, the more precise and greater are the means. With each step forward in the path of Yoga, the tempo rises unto immaculate self-consciousness—the final consummation or success in Yoga.

## HATHAYOGAPRADĪPIKĀ

1 जलेन <sup>2</sup> श्रमजातेन <sup>3</sup> गात्रमर्दनमाचरेत्  
 दृढता <sup>4</sup> लघुता <sup>5</sup> चैव तेन गात्रस्य जायते ॥१३॥

Rubbing of the body with perspiration resulting from exertion is recommended since, by this, firmness and lightness of the body is possible.

NOTE : In *Siva Samhitā*, it is said (Ch. III 40) : "In the first attempt, the body of the yogin perspires. When perspiration arises, the wise person should rub the same in ; otherwise, the yogi's body loses its humors."

In diseased condition, the secretion and exudation of fluid by the sweat glands of the skin permits of elimination of waste from the body. Perspiration in condition of good health resulting from *prāṇāyāma*, however, when rubbed in the body, according to Yoga, is contributive to certain physiologic characteristics. It is a field of research through instrumentation in homeostasis and immunity. The yogin knows where one should look for such proof.

1. The following is found extra in B<sub>1</sub> and B<sub>2</sub> :—

ततो धिकतराभ्यासाद्भूतःस्वेद कंपने ।  
 ततो धिकतराभ्यासादादुर्धी जायते भृशं ॥  
 यथैवदर्दुरोगच्छेदुत्प्लृत्योत्प्लृत्य भूतले ।  
 पद्यासने स्थितो योगा तथा गच्छति भूतले ॥

2. *Śramajālena* is a reading found in B<sub>1</sub> and P<sub>2</sub>.

3. *Marddanam* is used in B<sub>1</sub> and B<sub>2</sub>.

4. *Cāpi* is found in B<sub>3</sub>, while *rāpi* is found in B<sub>1</sub> and B<sub>2</sub>.

5. *Mātrasya* is the reading in B<sub>1</sub>.

1 अभ्यासकाले प्रथमे शस्तं <sup>2</sup> क्षीराज्यभोजनम् ।  
 ततोऽभ्यासे <sup>3</sup> दृढीभूते न तादृन्नियमग्रहः ॥१४॥

In the earlier part of study, food consisting of milk and clarified butter is recommended. After that, with the practice being stabilised, there is no such restriction.

NOTE : The stabilising of *prāṇāyāma* is of course the establishment of *kevala kumbhaka* for the commentator. Why milk and milk-products are advised in the early stages of *prāṇāyāma* is understandable, when one realizes the value not only of oxygen but also of bionergy. Such recommendations as these can be easily assessed

through scientific instrumentation, if only one knows where to look out for the proof and in which manner the experiment is to be conducted. This Institute has no such facilities at present ; and there is nothing else to do but to wait for such facilities. The field of research in prāṇāyāma is immense.

1. *Abhyāse prathame kāle* is the reading of B<sub>1</sub> and B<sub>2</sub>.
2. *Abhyase* is a misprint in P<sub>1</sub>.
3. There may be a misprint in P<sub>1</sub> here, but B<sub>3</sub> B<sub>3</sub> reads *tādṛṇṇiyamograḥah*.

यथा <sup>५</sup>सिहो गजो व्याघ्रो भवेद्वश्यः शनैः शनैः ।  
तथैव सेवितो वायुरन्यथा हंति साधकम् ॥१५॥

Just as a lion, an elephant or a tiger is tamed gradually so the controlled impulse which otherwise (if not well controlled) kills the practitioner.

NOTE : If one were suddenly to attempt to control the prāṇa, it would hurt the practitioner, says the commentator. Also refer *Yoga* Vol. V. 2 for misadventures in Yoga. It has been already pointed out by the Institute, four decades ago, that the teaching of prāṇāyāma by all and sundry *without the preliminary preparation* is harmful. Instances have been quoted of such accidents. In spite of such warnings, many are anxious to learn and many are anxious to teach prāṇāyāma without regard to the initial study. The syllabus adapted by the Institute therefore has proved to be and is the safest way of learning prāṇāyāma. This becomes more important when not only the respiratory act is to be effected but when prāṇāyāma transcends this sphere and affects the bionic impulses.

Only those who undertake the training of wild animals for circus know how difficult, complicated, and even risky the job is. This is well illustrated by the simile ; the gradation and care in the study is thus emphasized.

1. *Saneh* is a misprint in B<sub>3</sub>.

प्राणायामादियुक्तेन <sup>१</sup>सर्वरोगक्षयो भवेत् ।  
अयुक्ताभ्यासयोगेन <sup>२</sup>सर्वरोगसमुद्भवः ॥१६॥

All diseases are destroyed by prāṇāyāma and its accessories. Its improper practice causes all diseases.

NOTE : Proper diet and accessories like *jālandhara bandha* etc. are meant according to the commentator. "Accessories" means Hathayoga technology.

The oxygen saturation of the blood kept at the highest level can be a positive asset to good health. Good health, as Yoga interprets it, is in turn, the safest means of autoimmunization. "All diseases" means such diseases as fall within this category, and they are many. Wrong application of means, in all experiments—not only in Yoga—leads to wrong results. It may even prove harmful to the life of an experimenter; and so this repeated caution. More than the honest students, it is the so-called "teachers" who are really to be blamed for their hypocrisy and ulterior motives. Psychosomatic diseases are an example of what happens at the bionic level when the impulses remain undisciplined or misdirected. The value of a teacher in *prāṇāyāma* is not so much for training in the physical act of respiration as it is for the disciplining and proper channelling of the impulses.

1. The reading of B<sub>3</sub> is *prāṇayogenayuktena*, while that of B<sub>1</sub> and B<sub>2</sub> is *prāṇāyā-  
menayuktena*.
2. *Sarvarogapriksayāḥ* completes the line in B<sub>3</sub>.
3. *Vyādhi* is used by B<sub>3</sub> (*Sarvavyādhisamudbhavāḥ*).

## INITIATION IN WORSHIP

by S. G. DESAI

THE traditions of the old *Upaniṣads* about initiation of the student in the worship of a deity have been continued in the *Muṇḍaka Upaniṣad* (3.2.10) which tells us that unless a disciple has performed the task of carrying fire over his head, his spiritual teacher should not impart the knowledge of the mystic way to him. But the *Upaniṣads* do not always describe *sannyāsa* as being the only fit mode of life for receiving mystic wisdom. The *Chāndogya* (3.2.5.6) tells us that mystic knowledge may be imparted to either the oldest son or to a worthy disciple who has lived with his master for a long time, but to no one else.

The treasure filling the whole sea-girt earth also would not be a sufficient recompense for communicating mystic knowledge. Another work declares that unless the disciple has absolute faith in God as in his master, the spiritual secret should not be imparted to him.

The spiritual teacher must be very critical about imparting the knowledge of the mystic path. The *Gītā* (8.67) takes up the same word *bhakti* and later tells us that the mystic knowledge should not be imparted to one who does not make himself worthy of it by long penance, who has no faith either in God or the master, who has no desire to listen to the spiritual wisdom or else who harbours within himself an antagonism to spiritual knowledge.

The *Atharvaśiras Upaniṣads* in praise of the five gods and many other *Upaniṣads* advocating sectarian worship also recommend in the same manner that the doctrines should be imparted to only the one who has faith in the God and the teacher. If it is imparted to an unworthy person then according to these *Upaniṣads*, the teacher and the taught both of them suffer misery and are destroyed. The later *Upaniṣads* go a step further in advocating complete secrecy in this initiation and recommend a particular time and day for the initiation of a student in the mantra or the sect concerned. The greatness and importance of Guru as the guide in the path of Devotion is equally praised in greater details. The *Śivopaniṣad*

describes that the Guru should be worshipped as the God and various gifts to be given to him are also enumerated in that *Upaniṣad*. The *Dveyopaniṣad* is devoted to the praise of the two syllables in the word Guru and states that the first syllable represents the ignorance of the student and the second syllable means destruction. Thus one who removes the ignorance of the student and brings about the union between the Jiva and Śiva, these two are the real Preceptor.

The *Śivopaniṣad* (7) gives details about the duties of the preceptor and the student. The preceptor knowing the truth, is to be bowed down to as if he is Śiva himself. The disciple should fold his hands, place his head on the ground and should salute the teacher thrice a day. If the teacher is in a solitary place, or in anguish, or is going somewhere, or is in meditation, he should not be saluted at that time. The student is asked to bow down to his Guru at the beginning of asking a question and at the end of it, or while performing a bath or taking the meals. One should go round with respect to his teacher when he is leaving for some other country and should bow down to him with all limbs when the teacher comes back from his tour. A perfumed Pavitṛaka should be offered to the teacher on a Parva festival or at the commencement of learning the Śiva Yoga. A student should not use the shoes, umbrella, bed, clothes, seat, ornaments, pots, staff or the Aksasūtra once worn by his Guru. He should not laugh, yawn, speak loudly, spread his feet or sing in the presence of the teacher. The student should avoid quarrels, should not sit on a seat higher than that of his teacher and should not enjoy superior dress, drink or meals with reference to his teacher. One should not talk to his teacher with his mind attached to something else, or while eating, standing with face turned backwards, while sleeping or sitting. One should get up immediately when one sees the teacher coming in the same direction and should sit down only when permitted by the teacher and that too after the preceptor has taken a seat. The student should accept by folding his hands and bowing down with great respect whatever the teacher gives him.

He should not address the teacher by his name even in his absence and if somebody else has the same name he should

also avoid to address that man by his name. If the student sees his own teacher in the company of his teacher, then the student should first bow down to his own Guru and with his permission he should salute Guru's Guru. Nothing should be eaten without offering it to one's Guru and if eaten it should be faithfully informed to the preceptor. He should not go out for any work without obtaining permission from his teacher. The student should bring the eight things *i.e.* the earth, cowdung, water, leaves, flowers, fuel, samidhā and bhasma for the teacher. The student should beg of the rich persons, the medicine, pots, clothes, bed and seats for the teacher. One should never disobey his teacher, if so done one goes to hell. One should not discuss the orders of his preceptor or find fault with him (*Amimāmsyā hi guravah sarvakāryeṣu sarvathā*). One should not awaken the teacher if asleep and should not approach him when he is easily reposed. The student should offer water and meals to the teacher if he is found to be thirsty or hungry. The seat of the teacher should be placed in the lecture hall and the sacred book of the scriptures should be placed thereon. One should then wait for the arrival of his preceptor.

One should close his ears if he hears the censure or criticism about his teacher or one should go away from that place or stop the person from criticising the Guru. One should not do things disliked by the preceptor even if troubled, and should not mock at his words. Guru is the father, the mother, the Highest Śiva. One having such a definite cognition or realisation, the mokṣa is not far off from him. The sacrifices, austerities and rules of various sorts are all contained in the order of the teacher. One who worships the Lord in the form of his teacher in this manner is cleansed of all the sins and obtains the Highest seat in the end.

It can thus be seen how the blessings of Guru are highly praised to be of immense help in the path of Bhakti (worship). The detailed rules for the student by the way exhibit a fine sense of good and cultured behaviour prescribed in the later Upaniṣads. The aim of all worship or devotion is the obtainment of mukti and oneness with the deity being adored.

## THE JUNGLE AND THE SEA

by PER WINTHER\*

YESTERDAY the sea was calm and quiet. Today there is a heavy storm. I am saturated with Peace in a Blissfull Contentment. Why? Because I am close to the Infinite. The Absolute is speaking through the never-ending undulations of the waves, through the continuous roar of the Wind. The eyes find rest on the unbroken line of the horizon, the meeting of Heaven and Earth. This in itself being a complete circle, it has no beginning and no end.

The sailors are washing the ship, after the dust and dirt of the harbour. I delight in watching them, and have a strong desire to join in, to let the body work hard as it did before. To let the mind rejoice in the ability to labour physically with every muscle. To create, to renew. To be fearless in danger. When literally standing over an abyss of death, to happily have full trust in the one hand holding on dearly to life. This is just a routine. One is a Volunteer for Life or for Death. Choose as one likes. Say Yes or No. It is all under one's own control. The Power behind is merciful. IT being the Master, but making one believe oneself to be so.

What am I? — a little human being amidst these vast, impersonal forces? It is the paradox of man—infinitely small and insignificant, yet capable of scaling any obstacle which majestic Nature lays in his ways. She plays with him, tests him. Yet he knows that, with full trust, and endurance, he can surmount any crisis. The work may be hard, but the satisfaction so much greater.

I lived recently in a cave in thick rain-forest in Ceylon, where millions of leeches seemed to be on a perennial quest for food. Walking on the jungle path, my feet were constantly bleeding. No use stopping to pick them off, for many more would come on. They leave an open wound, where other hungry ones can greedily come to have their fill. They would hide under the straps of the *chappals* and between the

\* The present writer, a trained teacher of Yoga of The Yoga Institute, spent many years in the merchant navy, then some years in India, and again at sea. The article constitutes these reflections. He will soon be in Japan taking charge of a Yoga Centre.

toes. Careful application of soap is a local preventive, which has to be done again and again, as it washes off in the moisture.

These nasty blood-suckers taught me something : they are a symbol of the "leeches" in our "civilization", which I again am a part of. One's life and energy is sucked out by a never-ending succession of people, attachments, conventions, habits, inhibitions, fears, complexes and what not. There is, however, a remedy : The application of soap, is what we with the Buddhist might call Mindfulness, *i.e.* objective watching and observing oneself in all shades of feelings and emotions. This method is more like the Anitya Bhavana of The Yoga Institute ; and Yogendra Nispanda Bhava is also similar, or rather one aspect of it specialized, if one might say so.

This simple but effective way of keeping these "leeches" off, is, with perseverance, a rewarding practice. It demands a constant look-out in the modern society's jungle of conformities, compulsions, conditionings, limitations....lest our precious life-energy be drained out unnoticed.

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## QUERY CORNER

### IS IT POSSIBLE TO PRACTISE VAJROLI MUDRA SUCCESSFULLY?

46. SOON after the birth of the birth control movement in Europe and America, and later the advocacy for its judicious application in deserving cases, the question of yoga technology in this regard was medically discussed with Mrs. Margaret Sanger in 1921 (Cf. *Yoga Personal Hygiene*, Vol. II, pp. 103n.) at The Yoga Institute in America. The publication of an outline on this subject in 1930 raised great curiosity among the laity and even the government. On the scanty information given out, many even attempted to practise the technique without proper guidance or the necessary requisites. This often ended in failure and even harm (Cf. *Yoga*, Vol. V, 2) and many lost faith in such a possibility.

Of the ten letters of enquiry received by the Institute on the subject of Yoga, one has something to do with sexology. The enquiry for more detailed information on sex control through *vajroli mudra* is insistent to this date. For example, in 1935, the following query appeared :—

“What precautions should be taken in practising vajroli? Prof. V. N. P. of Hyderabad attempted the practice of vajroli (the irrigation of the sex organs) without following in details the instructions given by us when outlining this process in *Yoga Personal Hygiene*. As a result, he complains as follow :

“According to the technique given in your work, I inserted a catheter and tried to suck air and water by Nauli Madhyama. First I sucked air. While discharging the air, to my great surprise, large quantity of semen followed the air. This however did not frighten me then. After two days, I sucked warm water, retained it for two minutes and then passed urine. First came water and then followed semen again which really caused me great concern. Of course, the semen was less than on the previous occasion.

After a week, I began to feel very weak physically. I did Vajroli between the 25th and the 30th June. I began to feel weak from the middle of July. Especially between 8 a.m. and 12 noon for fortnight I felt hopelessly weak. I have no more that physical fitness which I enjoyed before. Mentally, no doubt, I am alert. But why is this physical lethargy? Even now suddenly for a day or two in a week, I feel very bad in health. Could you show me where I made a mistake? I am a strict brahmachari (celibate) for the last year and wish to be so as an experiment for two more years. I am following all your yoga

teachings faithfully and these have been very fruitful to me. Why did this Vajroli bring on sudden weakness? Kindly give me now some practical hints to recover my lost vitality."

"Vajroli is taught by the practical yogins after all the main processes of Hathayoga have been thoroughly mastered. In this age of impatience and desire for knowledge in a day, we suspected mistakes and injuries when we first gave out a number of yoga exercises to be studied in gradation. The main reason why we are now withholding information of many important methods of Hathayoga is because we desire that the students who follow our guidance should first of all try and master what has already been recommended by us before attempting more. The higher practices of Yoga are best performed in the presence of a practical teacher. This is the safest way of avoiding injury, especially when the student is preparing for the higher and much complicated technique concerning certain delicate organs and the training of mind.

"The mere insertion of a catheter during vajroli could not produce weakness under normal conditions. In this specific case, however, we believe the causes are that the entire length of the catheter was introduced on the first day whereas the usual yoga recommendations are that the same should be introduced very *slowly each day*, that is, not more than a quarter of an inch each time for a period of one or two weeks until finally by the end of six months, the student is able to introduce the whole catheter. Secondly, the instrument is to be fully sterilized in water and immersed in lysol solution for a period of three hours before use to avoid infection. Thirdly, the catheter should be well lubricated with boiled ghee. One must take at least six months to complete easy introduction to the full size. A sudden insertion, without preliminary training, is likely to cause irritating symptoms.

"On page 194, footnote 2, we already cautioned the student against trying this process himself, and emphasised the need of studying the technique of insertion from a trained physician or a nurse. The discharge of semen was largely due to the sensibility of the internal sex organs which may have been excited during the practice. This sexual feeling

caused secretion and discharge both at the first and subsequent insertions. We are of the opinion that this would happen more easily with those who temporarily abstain from sexual intercourse after an active sex life. In such instances, the sex organs, devoid of normal functions, empty their secretions, when opportunity offers, even without any sexual contact. This is their normal function. We also fear that the catheter was pressed in too deep in which case it may injure the bladder. We commend rest for the next two months. Take a cold hip bath and a warm foot bath every alternate day, for a duration of not more than 5 to 10 minutes. This will help to tone the sex organs. Avoid all irritating foods, and do not risk an insertion again without the presence of a practical teacher. A strictly continent life, after a period of sex relations, in young age, is not natural; and, if the mental living is not well adjusted, it may lead to harmful reaction by constant restraints and refusals.

“You need not be frightened about the seminal discharges or think of the weakness too much. General body-building measures will restore your vigour. The feeling of weakness for a few days in a month is a sexual reflex and is quite normal under adverse conditions of body and mind. Or there may be many other causes that account for your weakness, and it is improper to think that the practice of Vajroli is in any way injurious.”

The following is the confession :

“You seem to have television, for you have seen me without seeing me. May God bless you more and more for such spiritual powers.

I admit the insertion of the catheter was sudden ; sex feelings were excited at the time of performance and also that I have abstained with vengeance from sex acts for the past fourteen months after an active sexual life.

I think, following your valued instructions, I am improving day by day.”

We have, during the past few years, received many requests from individuals to initiate them in the technique of Vajroli. We have done so in certain cases with good results, but in the cases of those who have not yet mastered the preliminary teachings in physiological Yoga, the study of Vajroli is contra-indicated. We repeat that the advanced

course of practical Yoga, as far as possible, should be practised in the presence of a teacher.

In the June 1964, the latest enquiry is from Mr. L. J. of Los Angeles, America who states, "I have come upon your book that deals with Vajrolī Mudrā. I have long been seeking for some information on this very vital mudrā that holds the key to perfect brahmacharya." The reply to the above is : "The ancient textbooks give an outline of the procedure but none have so far disclosed the actual technique. We ourselves have done the same as we fully agree with the old masters that practices of higher order likely to be misused or misapplied may be kept at such level that the knowledge can be passed only by the teacher to the disciple if the latter is found worthy of such confidence."

The yogin described as *ūrdhvaretas* alike Kṛṣṇa, is not symbolic but factual. That Yoga had given thought to birth control and family planning centuries ago is a proof of its consideration of all aspects that affect a man ; and, its solution, in conformity with its basic teaching, calls for perseverance and discipline of the highest order. More than the mechanical or physiological aspect or proficiency, the control of *prāṇa* and *apāṇa vāyus* decides the successful practice of vajrolī mudrā.

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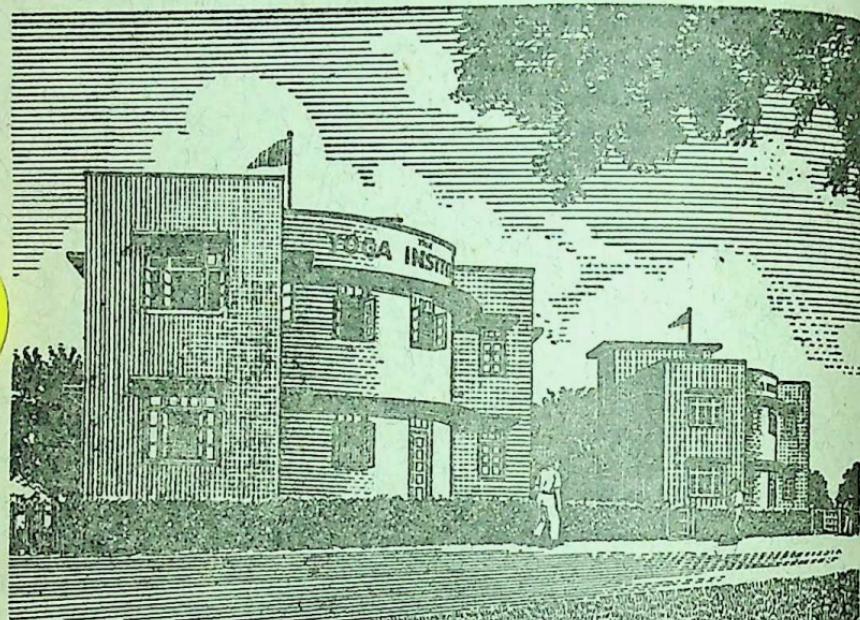
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Owner : The Yoga Institute, Bombay 55.  
Published by Dr. Jayadeva Yogendra for The Yoga Institute,  
at The Yoga Institute, Santa Cruz, Bombay-55 and printed by him  
CCG The Elephanta Press, Meadows St., Bombay.

# JOURNAL OF THE YOGA INSTITUTE

VOLUME VIII

JULY 1963

2577/64 NUMBER 12

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**The Yoga Institute**

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THE MONTHLY JOURNAL  
OF THE YOGA INSTITUTE  
OF SANTA CRUZ, INDIA

Editor : Jayadeva Yogendra, M.A., Ph.D.

VOL. VIII, 12

JULY

1963

## EDITORIAL NOTES

### *Industrial Units and Yoga*

It has been often asked whether Yoga of the forests can find place in modern industrial units. For while the former is intended for extra-mundane progress, the latter is wedded to material progress. Since the ancient authorities have maintained that yoga education is good for all, the Institute interested itself in conducting experiments on yoga education in industrial units. That these have proved successful should interest those in charge of industrial management to give a trial to a special scheme prepared for this purpose.

Among such experiments, the one conducted at a leading textile mill by Sri G. N. Paranjpe, a full Technical Certificate holder and a yoga teacher of this Institute is an index of the various possibilities. His report **AN EXPERIMENT ON YOGA EDUCATION IN INDUSTRIAL UNITS**, although sketchy, should cause some incentive among the executives of the industrial units to introduce yoga education among their personnel. It shows how Yoga can help the "human problem" in industry by positive health and saner mental attitude of the labour.

### *Yoga for Recreation*

For long, the conception and application of Yoga has been limited to a few purposes. If Yoga were to affect man in his totality, it is quite natural to suppose that it could also be utilized to more constructive and fruitful purposes. Many among the students brought it to our notice that Yoga should provide some form of recreation i.e., *re-creation* so as to become fresh again, as if re-created. There is much sense in this as many, for this purpose, seek shelter in clubs and other places of entertainments. Cannot something in Yoga

provide for this relief? That it should be ennobling while entertaining, constructive while gamesome, educative while boisterous, and healthy while indulgent goes without saying.

The many yoga teachers of this Institute gave some thought to such a programme because they believed that a substitute to Club-life could be provided through Yoga Recreation Centres. An experiment on this line was undertaken at the Headquarters for a period of fifteen days under the leadership of Sri C. L. Kavish. The substance of reactions to such an approach via Yoga is outlined in A NEW EXPERIMENT ON YOGA. The tests have indicated that the average modern man is conditioned to certain sense-responses, his mind awandering, and he himself only half available for a given purpose. You can expect him to give his best only when he is integrated. The Yoga Recreation Centres can contribute much towards this integration.

### *Burying Underground*

This is a feature commonly associated with Yoga. This form of hibernation by man has been recorded in religious scriptures of various peoples ; in Yoga, such a practice is commonplace. Even the method to induce it has been technically settled and applied by many. But the laity cannot differentiate between yoga hibernation serving its specific purpose and pseudo-hibernation serving the demonstrative urge.

The mechanical *khecarī* and the total *khecarī* which bring about this state of suspended animation are, in fact, two different things. The latter is representative of many other ingredients than the mere closing of the nasopharynx. According to Prof. J. B. S. Haldane, a noted biologist, such feats can be undertaken by anyone without any training if he has the courage and devil-may-care spirit to allow himself to be buried. It is because the area covered, that is,  $6 \times 6 \times 10$  c.f. is enough to allow small quantities of oxygen for lowered metabolic rate when underground, without any danger to life, if the programme does not involve many days.

## HATHAYOGAPRADĪPIKĀ

1  
मतांतरेऽपि ।  
2 उत्तानौ चरणौ कृत्वा ३ ऊरुसंस्थौ ४ प्रयत्नतः ।  
ऊरुमध्ये तथोत्तानौ पाणी ५ कृत्वा ततो दृशी ॥४७॥

Having with great effort placed the feet in close contact with the thigh so that the soles are upturned and the hands placed on the thighs with palms upturned, thence the gaze.

NOTE : According to the commentator, this variant is that of Matsyendra. The idea of placing the soles across the groins seems to be the central one, in both variants, besides the arrangement of the hands. The placement of the upturned hands on the thighs is doubted. Traditionally even when ardhapadmāsana (semi-lotus-pose) is practised, the upturned palms rest not on the thighs but usually on the space between the two heels i.e. the heels. It is also called padmāsana, while the previous one is termed baddhapadmāsana.

1.  $P_1$ ,  $P_2$ , and  $P_3$  do not have this legend, while  $B_3$  adds *tu*.
2. *Uttāna* is the reading of  $B_1$  and  $B_2$ .
3. *Urusamsthāpya* is the reading in  $B_1$  and  $B_2$ . Of course,  $B_2$  reads *samśchāpya*.
4. *Yatnataḥ* is the reading in  $B_1$  and  $B_2$ .
5. *Tu tadrśāḥ* is the reading in  $B_1$ ,  $B_2$  and  $B_3$ .

1 नासाग्रे विन्यसेद्राजदंतमूले २ तु जिह्या ।  
उत्तम्य ३ चिबुकं ४ वक्षस्युत्थाप्य ५ पवनं शनैः ॥४८॥

(The gaze) may be directed to the tip of the nose ; and having pressed up with the tongue the root of the front teeth, the chin on the chest (on the jugular notch?) and having slowly drawn the neuronal impulse upward.

NOTE : The locking of the tongue itself induces Mūlabandha, says the commentator. Whether the "tip of the tongue" is to be placed at the root of the front teeth" or against "the root of the teeth of the upper jaw" is not clear. Learning from *gurūmukha* is recommended.

The correlation between the pressing of the tongue to the root of the front teeth with neuronal effects of mūlabandha requires no comments for the experienced yogin. Whether the pressure of the tongue refers to the root of the upper or lower "front teeth" has been left to be learnt through personal guidance of the teacher because of the two which is more effective is known only to him. Such gaps in instructions have been kept with a view to emphasize the need, respect and guidance of a teacher. It is as well that this yoga tradition is maintained in respect of subtle processes which are not merely mechanical.

1. B<sub>1</sub> and B<sub>2</sub>, read *vinyaseddr̥ṣṭim*, while B<sub>3</sub> reads *vinyasya dr̥ṣṭi*.
2. B<sub>1</sub>, B<sub>2</sub>, and B<sub>3</sub> read *dantamūlam ca*.
3. B<sub>1</sub> and B<sub>2</sub> read *uttambhacubukam*.
4. B<sub>1</sub> and B<sub>2</sub> read *vakṣaḥsthāpayet* and *vakṣaḥschāpayet*.
5. B<sub>3</sub> reads *ulthāpya*.

इदं पद्मासनं प्रोक्तं सर्वव्याधि विनाशनम् ।

दुर्लभं येन केनापि धीमता लभ्यते भुवि ॥४९॥

This is called padmāsana, the destroyer of all diseases. It is difficult of attainment by ordinary persons. By wise men, it is attained, in this world.

NOTE : This may appear hyperbole since no mechanistic posture, by the mere practice of it, can cure all diseases. When the context of the previous verse is realized, this may not be so. For what has been implied is the control of prāṇa associated with neuronal impulses. Anyone who has the key to that knowledge is always healthy. Here it has been associated with padmāsana. It can equally be with any meditative posture. This key however is held by only a few wise men.

१  
पश्चादुक्तं मत्स्येन्द्रमतं

२  
कृत्वा संपुटितौ करौ दृढतरं वध्वा तु पद्मासनं ।

३  
गाढं वक्षसि सन्निधाय चिवुकं ध्यानं च तच्चेतसि ॥

४  
वारं वारमयत्मूर्ध्वमनिलं प्रोत्सारयन्पूरयेत् ।

५  
मुच्चन् प्राणमुपैति वोधमतुलं शक्तिप्रभावान्नरः ॥५०॥

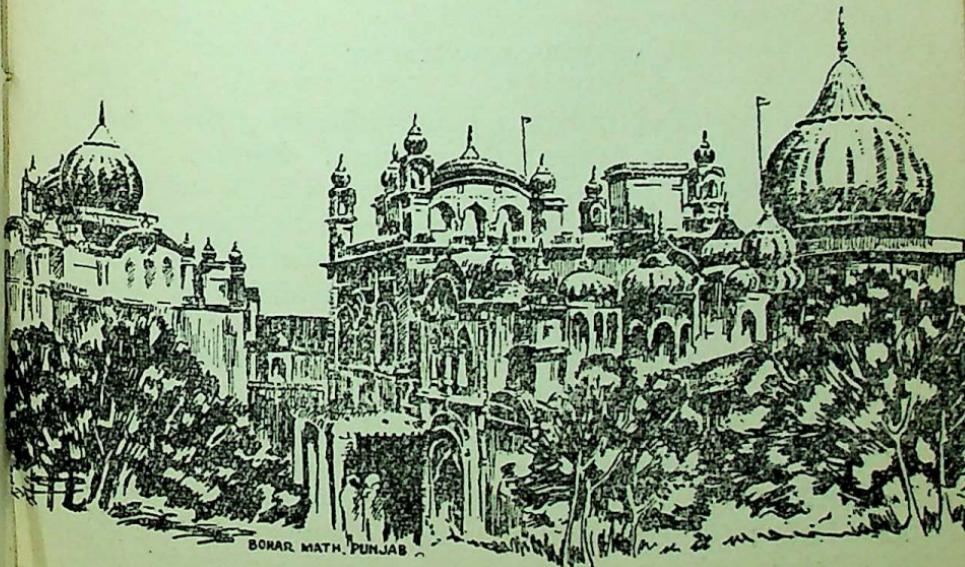
The later reference is to Matsyendra tradition.

Having made a cavity of the palms, having firmly gained fixity of padmāsana, having deeply placed the chin in the

chest, and engaged in that meditation in the *citta* viz. drawing the *apāna* impulse upward and extending the *prāṇa* impulse already gained—downward, many times, the person gains incomparable awakening thanks to the potential energy.

NOTE: The above translation differs from the commentator's interpretation insofar as meditation on *iṣṭa devatā* or Brahman is substituted, by *anāpānasatisamādhi* which seems to apply here. Yoga tradition in performance of *jālandharabandha* by keeping the chin little apart from the jugular notch is referred also. The *śakti* is the *ādhāra śakti*, *Kundalinī*. By the harmony of *prāṇa* and *apāna* takes place the awakening of the *Kundalinī* as *Prāṇa* moves up from the *suṣumnā* to the *brahmarandhra*. Steadiness of the mind follows, and thence by *saṃyama* comes self-realisation.

1. This is not in *P<sub>1</sub>*, *P<sub>2</sub>* and *P<sub>3</sub>*, though the commentator seems to make a reference to another tradition.
2. *B<sub>1</sub>* and *B<sub>2</sub>*, have *dṛḍhatarau*.
3. While *B<sub>2</sub>* and *B<sub>3</sub>* divide the stanza into two, the others divide the stanza into four pādas.
4. *B<sub>1</sub>, B<sub>2</sub>* read *cubukam*.
5. *P<sub>1</sub>, P<sub>2</sub>* and *P<sub>3</sub>* read *dhīyājanśca*.
6. The reading in *B<sub>2</sub>, B<sub>3</sub>* and *P<sub>1</sub>, P<sub>2</sub>* and *P<sub>3</sub>* is *apānam*.
7. *Pratthāpanam* is the reading of *B<sub>1</sub>* and *B<sub>2</sub>*; and *proccālayet* is the reading of *B<sub>3</sub>*.
8. *Pūritam* is the reading of *B<sub>3</sub>*,
9. The reading of *P<sub>1</sub>, P<sub>2</sub>* and *P<sub>3</sub>* here is *nyañcan*.
10. *Rodham* is the reading of *B<sub>3</sub>*.
11. *Śaktim* is the reading of *B<sub>1</sub>* and *B<sub>2</sub>*.



## AN EXPERIMENT ON INTRODUCING YOGA EDUCATION IN INDUSTRIAL UNITS

by G. N. PARANJPE

As we all know, the Western Civilization has brought about a lot of changes in our country. Among other things, there is a tremendous industrial growth affecting our education, society and economics.

In the industry, we find that people are getting more money; more facilities ; still, we find a sort of mental agitation everywhere. Of course, there are many other reasons for this, which may be as under: (1) Higher price levels, (2) Accommodation, (3) Large families and (4) Over-ambitiousness.

In any industry, we find four classes of people: (1) the Managerial ; (2) the Technical ; (3) the Clerical ; and (4) Workers. If the relations among these four groups are properly maintained, the industry prospers. The need of this is fully appreciated by the Industry and there is therefore a welfare department in every industrial unit.

### WELFARE DEPARTMENT

Efficiency of operatives is greatly affected if there is no healthy atmosphere in the industrial unit. Generally every industrial unit employs a Labour Officer who is in charge of Welfare Department. Sports, physical education, library facilities, first-aid classes, holiday trips, canteen etc. are under a Labour Officer who makes them easily available to everybody, and some people do take proper advantage of these. There is also a Committee for accident-prevention measures.

After the whole day's work in the industrial unit, a sort of mental fatigue comes to everybody. This is called an industrial fatigue. This is caused because of (i) noise of machinery ; (ii) peculiar smell emitted during processing ; (iii) bright lighting arrangement in the departments ; (iv)

heat created because of working of machines ; (v) inefficient air-conditioning in the department ; and (vi) not using proper colour schemes for painting the departments. All these things bring about a sort of uneasiness and irritation of mind. Here, there is the necessity of some process to calm down and condition the mind.

#### YOGA EDUCATION AND WELFARE ACTIVITIES

Industrial worker is regarded by sociologists today as a very important and significant element of a country's population. "Looking to their functional importance, it behoves the community to provide for the welfare of the worker. The maintenance of the health of the worker in all its aspects, for better production and also thus, the development of better citizens is the *raison d'être* of welfare philosophy and programmes", says Dr. M. V. Moorthy.

Now looking to the various items falling under welfare such as (a) Safety, (b) Health and Hygiene, (c) Amenities and conveniences, (d) Recreation, (e) Education, (f) Counselling, (g) Coöperatives etc. and their importance in the harmonious development of the worker's personality, both in his work-life and in his community-life, we find our present approach is inadequate in making for labour welfare. For example, too much stress is laid on purely material security, and too little on inner security. Very often the totality of man is forgotten in satisfying the mass man.

The usual methods of physical education and recreation make the practitioner more extrovert while they may help in making him forget his stress and agitation. The procedures of education culminating in literacy and intellectual development and that of counselling devoid of creating spiritual attitudes does not solve the problem of the worker in bringing about a healthy mental, moral and spiritual state.

**REORIENTATION OF YOGA PRACTICE AND PHILOSOPHY AT THE YOGA INSTITUTE**  
It is here that the need for spiritual procedure becomes important in welfare work. However Yoga as understood in the past remained so individualistic and rigorous that its

esoteric technique could not be applied on larger scale. Through the effort of Shri Yogendraji who founded The Yoga Institute, modifications in older concepts and technique have been possible. Rational and scientific explanations are now available about yoga physical education, hygiene, psychosomatics etc.

An experiment was thus possible when the author, who underwent the Certified Teacher of Yoga Education course (recognised by the Government), introduced some aspects of Yoga to an industrial unit in Bombay. With the co-operation of the management of the India United Mill No. 5, and especially that of the Manager, Sri S. Dinshaw, a class of yoga education was started on 19-7-62.

#### AIM, OBJECTIVE, CURRICULUM AND METHOD

With a view to providing health education on different fields of consciousness, physical, mental, moral, and spiritual to the officers and clerical staff, in the first instance, the following activities were selected :—Six theoretical lectures on (i) Rhythm in practice, (ii) Prāṇāyāma, (iii) Yoga way of life, (iv) Jalaneti kriyā, (v) Yoga Education, and (vi) Importance of diet, were planned. Five standing postures with thirteen variants, three conditioning postures, four sitting postures with two variations, three lying down postures with two variants, one head-low posture, three prāṇāyāma practices, and two kriyās were selected. Exercise to all parts of the body—which included intra-abdominal compressions, all-round exercise to the spine, time consciousness in breathing, control of respiratory muscles, internal purification and fixation etc. were some of the objectives.

A weekly time-table was prepared, additions were fixed for Monday and discussions on Thursday. Usual principles for time-table planning were followed. On the whole, study-group methods were employed. Individual attention was paid throughout. Precautions were taken about individual health problems. Suitable tests were carried out, before and after training.

Totally, 12 persons took advantage of the experiment—of whom three were from the officer cadre, while the rest were from clerical staff. The average age of the group was 39.25 with the minimum of 29 and maximum of 52. On the whole there was a 83% attendance. So far the results as noted from subjective reactions, all students felt a sense of well-being. Some improvements in spirometric tests were also found. Three persons, who had clinical conditions, noted marked improvements. One aged 52 had a fear of stomach ulcer and experienced some symptoms to this effect. However, after the course, he feels himself rid of the fear as well as the old symptoms. Another student of the age of 50 suffered gastric troubles and suspected stomach-ulcer. He too experienced much improvement.

#### DISCUSSION AND CONCLUSION

Besides helping in correction of some minor ailments and prevention of chronic diseases, it was found that the course helped the workers from the mill in physical fitness, efficiency, mental control and quietude. It would not be wrong to say that the attitude generated by such a training will go a long way in safety and prevention of accidents in industries. Though this was an experiment of a preliminary nature, it provides a direction for future work. Probably more objective tests could substitute subjective reactions.

The author strongly recommends inclusion of yoga education course as formulated at The Yoga Institute, Santa-cruz, in social welfare activities. The expenses involved are negligible. No special equipment is necessary while the remuneration for yoga instructor could be small in comparison with expenses provided for recreation and physical education purposes.

## A NEW APPROACH TO YOGA

by C. L. KAVISH

THE impetus for a new experiment in meeting the needs of society vis-a-vis Yoga through a recreational approach came from the Re-education sittings. In the words of Sri Mahesh Kaul, "Like you, I too am the 'hope' of yesterday and the 'despair' of tomorrow—the modern 'streamlined puzzle', the universal 'dismay' of today, for I too am an 'educated' man". The educated man everywhere seems to be unhappy with himself and the education he has received. He appears to be looking for "any technique or way of life that would help him to integrate himself". A community living where social inter-relatedness could be genuine and deep seems to be the very cry of the hour. According to Sri M. B. Shah, ". . . The Yoga Institute should create a self-sustained Residential University wherein the Guru and the Shisya will be in each other's sannidhya (company), where the pupil will be taught the art and craft of self-sufficiency and simplicity of life . . . where all will be evolving in search of the *summum bonum* of life."

A short fifteen-day project of a "Yoga Club" wherein the members meet for recreation, re-education, and good social company was taken up for the purpose—inspite of lack of proper facilities, beginning 1st June 1963. The immediate goals set forth for this activity were (i) providing health information, (ii) creating better understanding of Yoga and allied systems of philosophy and culture, (iii) mastering simple yoga practices for physical and mental health, (iv) re-creation and subconscious education based on yoga tenets, (v) satsanga, and (vi) refreshment with entertainments.

Various activities were undertaken to meet these goals. At least four skits and children's drama were presented depicting 'Provocation', 'Ego', 'Universality', and 'Modern Man and his Problems', besides an item of mimicry of modern food habits. Five documentary films on 'Yoga for Health', 'Balanced Diet', 'Social Education', 'Ahimsa' and 'Amar Chayya' were screened. A symposium on 'Indian Culture and Yoga' was also held. Eminent speakers including the

founder of The Yoga Institute, Shri Yogendraji, Swami Brahmananda of the Sanyasa Ashrama, Fr. Anthony Elenjmittam of the St. Catherine High School, Bandra, Prof. Chandrasekhar Pandey of the Bhavan's college, Sri Gurudayal Mullick, Swami Raghunandanacharya of Kasi, members of the staff, Dr. Jayadeva, Shri Vijayadev, Dr. L. N. Kurulkar, Dr. Sushil Dave, trained teachers Sri M. B. Shah, Sri M. E. Menashy, Sri Krishnaswamy Iyer, Mrs. E. Abraham, and Miss Jill Campbell and others spoke on the following topics :—

1. Recreation and Yoga, 2. Importance of the Senses,
3. Place of Prana, 4. Health and Diet, 5. Asanas, 6. Kriyas and Mudras,
7. The meaning of Vedanta, 8. The Nervous System and the spinal cord, 9. Samkhya and Yoga Darsana,
10. Religion and Personal Integration, 11. Yoga and Modern Man, 12. the Yamas and Niyamas, etc.

Prof. Pandey recited four *chaupais* from the *Ramayana* while Sri M. B. Shah gave demonstration of 'Satavadhana'.

Two real life-situations were created by Sri Shambhunath and the author, and later an informal discussion followed on the quality of *vairagya* and *sraddha*. Special tests were evolved for the senses. A fruit-stall to be managed by the members themselves was run throughout the fortnight. Tabulated charts on calorific and vitamin values were placed nearby and regular instructions on eating habits were provided.

Every day practical instructions were given on practices like Sukhasana, Talasana, Yoga Mudra, Bhadrasana, Pavanamuktasana, Savasana, besides Pranayama No. 1, kriyas like Jalaneti, Trataka and relaxation procedures like Nispanda Bhava. Personal guidance was also frequently provided.

The time-table was framed on a judicious combination of talks, practices, and discussions. Simpler topics were taken up first and were developed further, later. Recreational and entertainment elements were mixed at appropriate times when similar topics came up for discussion. The method adopted throughout was "learning by doing" and "situational learning." At no time, sermons were preached. Even in case of practice of yama and niyama special guidance chart was exhibited.

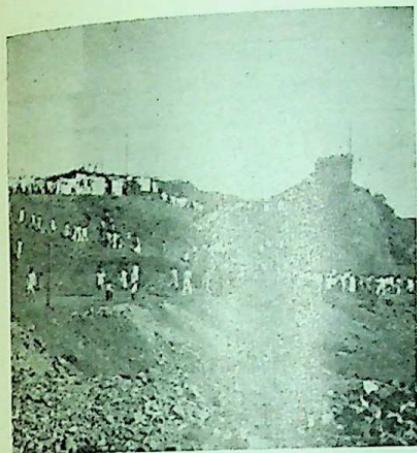
Measurements were taken both before and after the course. Records of perceptual efficiency at the sense level, observation of yamas and niyamas during the study period, were maintained. Please refer to appendix on next page. On an average, about twenty persons attended the Yoga Recreational Centre, while ten joined the practical training.

The earlier doubts, on the problems of the educated, were confirmed by the various tests conducted and subjective statements made during discussions and guidance. The present-day man is in a terrible hurry, he is just running without knowing where? For example, he eats in a hurry, he sees in a hurry only half of what is to be seen, and has neither faith nor patience to give a fair trial to things spiritual. He is a disintegrated being. In the words of Sri Mahesh Kaul, “...I am forging ahead for I am too busy raising the standard of my living upon the tomb of my life, which lies buried and forgotten, beyond senses, beyond cognition, beyond experience”.

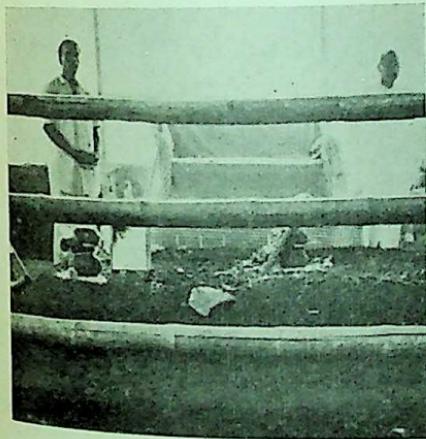
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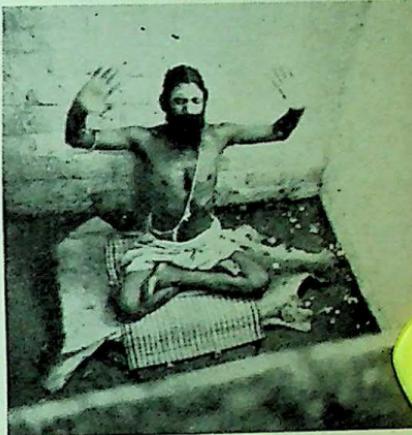


THE Jari Mari hillock, where a swami was to remain buried for 40 hours, draws large crowds. The pit 6'x6'x10' is below the temple (at the highest point).

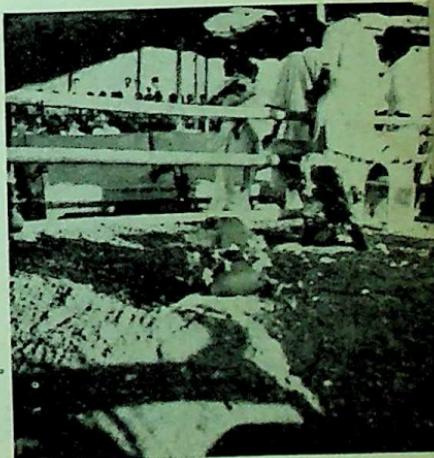


Wooden planks of 6" breadth were placed above the pit, which were covered by galvanised sheets and then red earth, seen above. On the Rt., scenes near the pit before the opening of the pit.

## BURYING UNDERGROUND IS NOT YOGA



The swami, young man of about 35, slim of build, attributed yoga sādhanā the credit of his performance. Lowered in the pit, with the help of two planks he gives his blessings to the gathering after offering prayers.





A section of the audience in the spacious garden of the Institute staring with wide eyes at the Soga demonstration at the end of a Refresher course. In the background, sitting from right, Dr. N. S. Shastri, Dr. V. N. K. Gourav and others, ex-Mayor of Bombay, Shri Govindrao

## APPENDIX

## ADMISSION TO THE YOGA RECREATION CENTRE

I promise to practice the following codes of conduct *at least* for fifteen days when I am in the Institute :—

1. I will not cause harm to anybody, friend or foe.
2. I will not speak untruth at any cost.
3. I will steal nothing ; neither will I accept anything as gift.
4. I will not succumb to passion or lust even in thought.
5. I will keep myself clean physically and mentally.
6. I will not be contented in any circumstances, till I have improved myself.
7. Whatever happens, "Is for the good" ; keeping this in mind I will practice fortitude.
8. I will do my duties without caring for the reward.
9. I will maintain a diary during the fifteen day camp.
10. I will study myself and my actions. And if I have any wrong habits I shall get rid of them.

FIVE SENSES	MARKS
1. Taste	/100
2. Hearing	/100
3. Smell	/100
4. Seeing	/100
5. Touch	/100

Name :

Signature :

Address :

Date :

## YOGENDRA NISPANDA BHĀVA

(A RELAXATION PRACTICE)

HAVE you been aware of relaxing consciously? Probably you have tried, in the past, to learn to relax. But you cannot say whether you got the correct understanding of its technique.

Let us develop this point further. I will like to narrate a story which would help us in understanding this. A certain stranger in a dense part of the forest met a monkey who was a demon in disguise. Said this monkey to the stranger, "I am your friend. I will do anything of your bidding. I can bring you your most cherished objects. My only condition of service is that I must be given work. I just cannot be kept idle! Otherwise I will devour you." Now, as per his promise, the monkey became a good servant. But after the stranger had all he wanted and desired to rest, the monkey came to him and reminded him of the condition. The man was puzzled. He, however, found a way out, as to how to keep the monkey engaged. He ordered a ladder, fixed it near a tree, and asked the monkey to climb up the ladder and then climb down and continue so, till he was stopped. Now this kept the monkey busy all the way and the stranger was able to have some rest. Can you guess how this story bears on relaxation? Just substitute the stranger for our body and the monkey for the mind! Our mind is always agitated and leads to tension of the body. Like the old man of Sindbad the Sailor, the mind does not allow for muscular and bodily relaxation. We have to learn to separate the mind from the vicious hold on the body; otherwise, like the monkey, the mind does not allow rest to the body.

I intend to show how this can be achieved. There is an institutional practice known as Yogendra Nispanda Bhāva that helps in cultivating the right attitude for relaxation and also helps in physical relaxation. Yogendra, of course, signifies its being evolved at The Yoga Institute by its founder, while Nispanda is motionlessness; Bhāva is a state.

We recommend your assuming a very comfortable posture, sitting or reclining against the wall. It is only after

you check your various parts—whether they are well relaxed—that you proceed further. You then shut your eyes and quieten your thoughts for a minute. After this, you tell yourself that you want to relax. For this purpose, you will keep your mind during the practice on a sound that is loud in the beginning but becomes gradually faint. This is the sound of a passing train, vibrations of a gong etc. Otherwise keep the mind absorbed in a rhythmic sound like the tick of a clock, or chirping of birds or the insect sound. This does not mean you actively concentrate on any one sound in spite of disturbance from other stronger sounds. You have to be passive and listening. You do propose to attend either a receding sound or a rhythmic sound, but if another powerful noise disturbs you, you just allow it to come before your mind and then pass off. You do not become tense. Remain passive and listening. When you are again free of disturbance put the mind on the sound of your choice. Now if you remain like this for a little while you are sure to notice release of tensions in some parts of the body. You may feel lightness of the hands or even you feel heaviness of the whole body. During your listening, do go over this feelings also. But then you may much later get so absorbed in the sound that you may forget everything, including your body. You may for a while even stop listening to sound.

You are sure to feel relaxed physically then. Even more you become very passive and quiet and the feeling continues. There are many benefits of such a practice but it is better you try it and find the same yourself.

## PATIENCE

by SHRI VIJAYADEV

Though I know there exists  
The Reality,  
Whereunto is bound  
This universe of shadows  
And shape and size,  
Unimagined of the Prophets and the saints—  
Where there is no sin,  
No vice, no falsehood,  
No self, no ego, no-I.  
But the seer sees and experiences  
Without the senses,  
Or a name or a form, or a shape  
The true meaning of life  
And the vital TRUTH  
About the self and the universe,  
And the cosmos.

Even knowing this,  
I race towards an aim,  
Contradictory to the longings of my soul,  
To reach a mundane goal.  
Rushing in a mad frenzy,  
I run and grab and grapple  
With the unknown forces,  
To secure that which is denied to me.  
The wild horses of my desire  
Carry me away  
And I see a deep chasm between my goal  
That stands betwixt now and eternity.  
The question is, Have I no faith in my tomorrow;  
Have I no patience to wait  
And see the flowers blossom,  
Or wait for the fruits to be ?

*With compliments of*  
Sir Brijlal Nehru, Harijan Sevak Sangh, Kingsway, Delhi-9.

## QUERY CORNER

### CAN A STUDENT OF YOGA COMPROMISE BETWEEN DUTY AND CORRUPTION ?

42. Millions of conscientious persons throughout the world are face to face each day with the problem of compromise to evil. A variety of situations arise where people are forced to submit to evil against their will in lieu of personal considerations. This temporary sacrifice of conscience helps them to tide over an odd situation which they are physically, mentally, morally or spiritually incapable of resisting. Whether such devices or, call them, escapism is compatible with the yoga way of life is a poser to all students of Yoga.

With the student of Yoga there are some principles which guide his personal and social behaviour. These are *yama* and *niyama* which require him to adopt a given pattern of behaviour. Any departure therefrom deprives him from the ultimate success in Yoga. But the society as it has always existed is made up of all elements good, bad and indifferent. Many have no principles of life except opportunism. When such persons possess power and influence, they become a problem to those who would prefer to live an honest life, for one has either to connive at their behaviour or break up relations. The latter is not possible in case of subordinate or hard-up persons who are dependent for their living on such persons. When the student of Yoga happens to be under such persons his problem takes on a new form i.e. whether he prefers his usual living under such circumstances to the yoga way of life. He has to choose between the two.

This dilemma has been typically expressed by a government employee, Sri K. K. N. Writing from Madhya Pradesh, India, he states, "Some time back, I had been at Gwalior where a friend of mine practising Yoga for several years put up a problem before me. I also could not find out a solution for I am facing the same situation, to some extent. He says that even if he shows respect out of sincerity to his superior officers—only officially superior but perhaps with no moral principles or spiritual development—they do not care. This negligence on the part of officers urges him not to show any respect to such officers. Naturally, he has consequently to eat the fruits of displeasure of these officers. I also do not bow down before such officers, but, in my case,

my boss now understands me and there is no more trouble. But such officers are rare. So some solution has to be found out *i.e.* whether we should surrender to corrupt bosses or we should resist the pressure caused by displeasing them?"

In such situations, one must remember one's motivation. People join service for *artha* or economic considerations. While in the office or during the period of service, you are expected to do your legitimate duty for which you are paid. It implies also respect for your superiors *while on duty* even while you know they are corrupt. The moral problem is your personal valuation and it cannot be brought into the picture of service for which you are paid. You have to carry out your duties as assigned and be honest and straightforward. You are not to compromise your own yoga principles, but you certainly cannot impose them on others. So while on duty, you are not guided by *mokṣa* but by *artha* and the obligations associated with *artha* must be carried out. One should not accept such situations beforehand, if he is to follow the path of Yoga. But, *off duty*, you have every right to practise *upekṣā* or non-violent non-co-operation with the evil. You can even criticize such conduct, if you want.

In short, if you are to follow the path of Yoga, you should be careful in selection of your service for *artha* and avoid such offers as would involve you into moral turpitude or compromise. If you have joined such service and find later that it interferes with your own progress, you have option to join another more suitable one to your way of life. But having accepted a situation which becomes a legal agreement to serve, you cannot show disrespect to your officers *while on duty*.

A student of yoga for this reason should try to be an economic unit of fewest necessities. A person economically dependent on others has little choice when it comes to physical existence in a world not so entirely moral. The individual should therefore make a judicious choice when undertaking responsibilities and avoid awkward positions which may come in his way of yoga life. This will help to avoid embarrassment later. In a society which is corrupt, one has to be doubly disciplined and careful to avoid obstacles in the path of Yoga.

## REVIEWS

*A System of Caucasian Yoga*, a fascimile of the Manuscript by Stefan Colonna Walewski. Published by The Falcon's Wing Press, Colorado, U.S.A. Price \$4.95.

There have been frequent attempts in the West to show that a number of practices similar to those of Yoga have been in use in many esoteric societies which were often referred to as secret doctrines. This is one such attempt made more credible by the dogmatic and recent handwritten notes referred to as manuscript inspired by the original doctrines of the cult. These secret Caucasian doctrines "never before revealed" are a jargon of stray practices of Yoga. There are references to sun-breath and moon-breath (*sic*) postures, to *recaka*, *pūraka* and *kumbhaka* with arbitrary ratio of *mātras*, to "mūllah mudra" (?), to "kechara mudra (posture)" etc. One wonders whether a traditional and ancient system absurdly represented as some esoteric system of the West contributes anything beyond the word "Yoga".

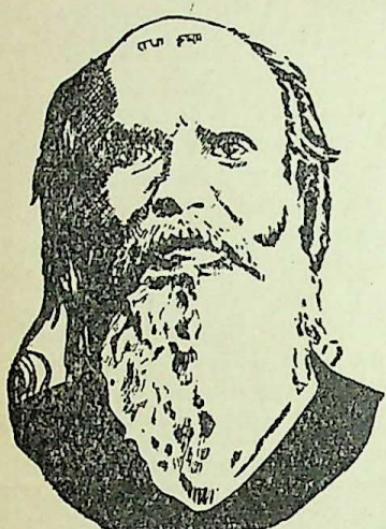
*St. Francis of Assisi*, the bhakti yogin, by Fr. Anthony Elenji-mittam, Aquinas Publications, Bombay. Price not mentioned.

Each religion and country refers to their saints and seers who have lived, and devoted their noble lives in the service of humanity. Some amongst these God-realized become inspired by a mission of their choice which they spread wherever they go. The central theme is usually theistic with an emphasis on altruism; and the message because of these have a great appeal to the masses. Therefore, where other things fail, the saints and sages succeed in giving solace to a large majority of unsophisticated minds. The effort to synthesize *Bhakti Yoga* is very welcome here.

*Devatma Shakti (Kundalini, divine power)* by Swami Vishnu Tirtha. Published by Shri Sadhana Granthamala Prakashan Samiti, Bombay. Price Rs. 10.00.

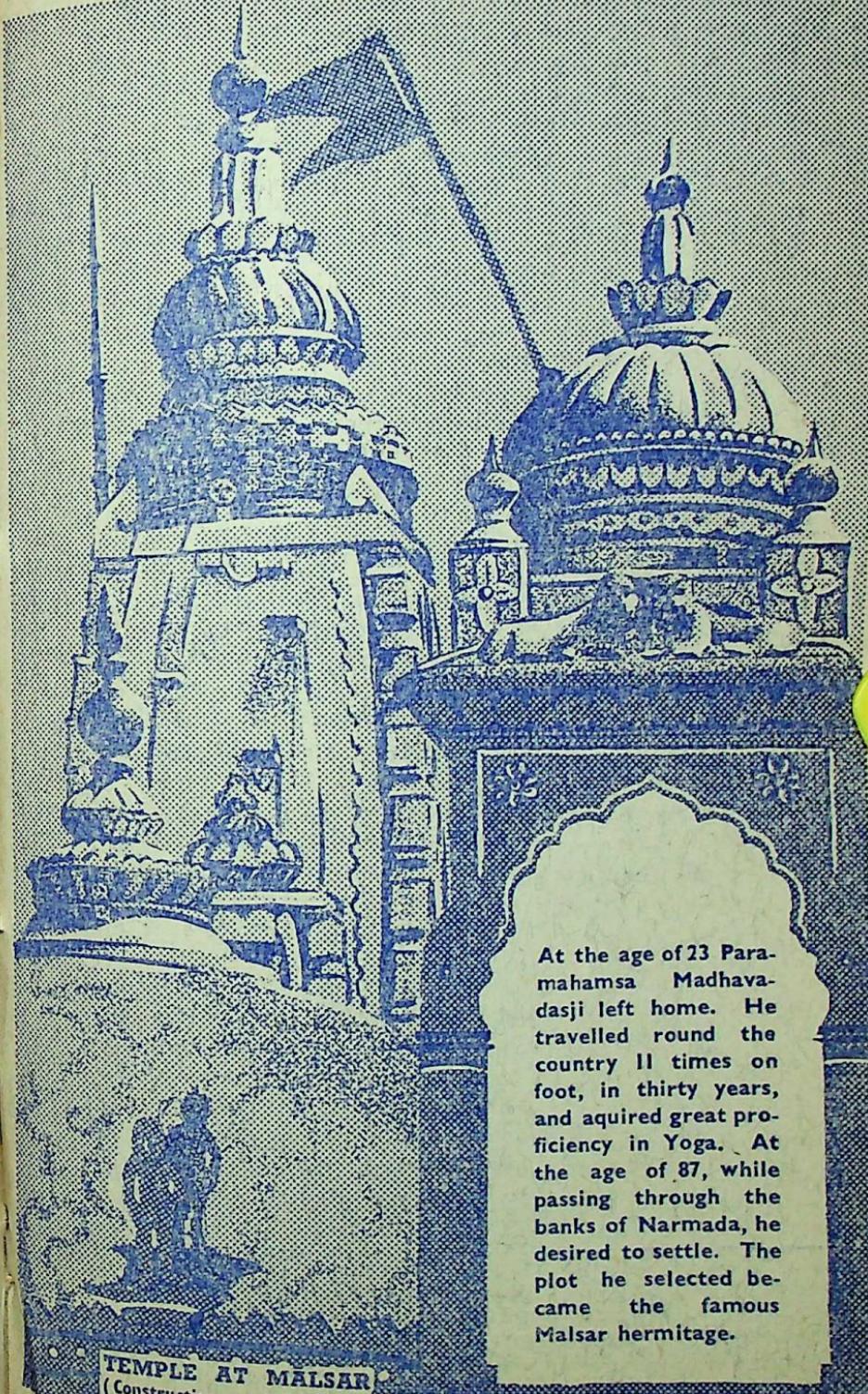
The significance of *kundalini* and its awakening by various practices or by the blessings of a gurū have been stressed in many tantra and yoga texts. Conceived as the divine energy in the human body, attempts have been made to locate it by association with the nervous system. Even though nothing definite has been proved, it is apprehended that it has correlation with *prāṇa* and also with sex-energy. According to the schools having this as their core of practical teachings, it is in some form associated with the nervous system. Lately, the *cakras*, the smaller subsections in the path of the *kundalini* have been spoken of as plexuses. Without proper evaluation, this appears speculative. But the array of experiences which accrue the awakening of the *kundalini* described in the texts and confirmed by many who reached the end of the path arrest the attention of all practical students and the scientists. The *saktipat* discussed in this book is more akin to tantra.

## THE WAYS OF THE GREAT



IN 1857, when Paramahansa Mādhabadāsaji was nearing sixty years, his reputation as a great yogin became so widely known, that he had to seek solitude in caves of the Himalayas. After twenty years of austere practices of various *kalpas*, he was again seen in Karachi as the head (*mahanta*) of a clan (*jamāta*) of 500 hermits who accepted him as their leader. During this period, his name became associated with the many yoga powers that he exhibited.

The great Master would, at times, elaborate upon the so-called miracles he performed, to his close disciples. He did not display any vanity either but would speak of these matters, as if they were ordinary things. On one such occasion, when Shri Yogendrajī was present, he offered an explanation, coming, as it were straight from Patañjali's *Yoga Darśana* Siddhi-pāda III, 20. It so happened that during February in the year 1917, Paramahansa Mādhabadāsaji along with Shri Yogendrajī visited Matheran, near Bombay. The host, Sir Vassanji Trikamji, who was very happy to have this visitation suggested to the Master to have a group photograph taken wherein all persons residing at the Forest Lodge could be photographed with the great man. Paramahamsaji declined. He did not wish to be photographed with the group. The knight was however undeterred and made arrangements for a local photographer and one from Bombay. The knight persuaded the yogi to be in the group. At this stage when Paramahamsaji joined the group, he said, "Why are you taking all this trouble? I will not be available in the photograph." Sir Vassanji was full of enthusiasm and the cameras clicked several times. However, when the film was developed, the photograph showed the whole group present without Paramahamsaji. Instead the tree at the back, the wooden slippers and the kamandalu were seen in their places.



At the age of 23 Paramahansa Madhavadasji left home. He travelled round the country 11 times on foot, in thirty years, and acquired great proficiency in Yoga. At the age of 87, while passing through the banks of Narmada, he desired to settle. The plot he selected became the famous Malsar hermitage.

#### TEMPLE AT MALSAR

(Construction undertaken in 1916 by Paramahansa Madhavadasji)

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## YOGA IN MODERN LIFE

### YOGA OF THE PAST

YOGA OF THE VEDAS	..	..	Prof. H. D. Velenkar, Professor of Sanskrit, University of Bombay.
YOGA AND THE CONCEPT OF WORSHIP	..	..	Dr. S. G. Desai, Lecturer of Sanskrit.
YOGA OF THE SAINTS	..	..	Principal S. V. Dandekar, S. P. College, Poona.
TECHNICS OF TRADITIONAL YOGA	..	..	Kaviyogi Suddhananda Bharati, President : Yoga Samaj, Madras.

### YOGA IN MODERN CIVILIZATION

YOGA IN INDUSTRIAL CIVILIZATION	..	..	Dr. S. V. Kale, Reader in Applied Psychology, University of Bombay.
YOGA AND INDIAN CULTURE	..	..	Shri K. L. Sondhi, B.S., A.S., M.E., I.A.S., Business Executive.
THE CRISIS OF OUR AGE	..	..	Prof. Pitrim Sorokin, Professor of Sociology, Harvard University, U.S.A.

### AN EVALUATION OF YOGA

THE MESSAGE OF PATANJALI	..	..	Dr. A. Janacek of Praha University, Czechoslovakia.
YOGA AND EMOTIONAL EDUCATION	..	..	Prof. Satya Pal Duggal, Vice-Principal, S. L. Training College.
HYPNOTISM AND YOGA	..	..	Dr. Wm. S. Kroger, Professor of Psychosomatics, California, U.S.A.
SOCIO-CULTURAL IMPLICATIONS OF YOGA	..	..	Smt. Sita Devi, Secretary, The Yoga Institute.
SURVEY OF MODERN CENTRES OF YOGA	..	..	Shri Vijayadev, Registrar, The Yoga Institute, Santa Cruz, India.
THE FUTURE OF YOGA	..	..	Shri Yogendra, Founder-President, The Yoga Institute, Bombay.

Size Demy Octavo. Pages 176. Limited Edition 1000 copies.

Rs. 15.00 ; 25 sh. ; \$ 4.00 ; Prepublication 20% less.

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Owner : The Yoga Institute, Bombay 55.  
Published by Dr. Jayadeva Yogendra for The Yoga Institute,  
at The Yoga Institute, Santa Cruz, Bombay-55 and printed by him  
at The Examiner Press, Meadows St., Bombay-1.

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# JOURNAL OF THE YOGA INSTITUTE

VOLUME X, 1

AUGUST

27/8/64

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As a special Training Institute of Yoga recognized by the Government, the Academy provides for both (i) Certified Teacher of Yoga Education and (ii) Diploma courses. The course for the first is for six months including two months probation and is open to men and women who have passed their intermediate examination or are in a position to conduct yoga centres in their areas. The course provides for theoretical and practical instruction in various aspects of yoga education. Apply for Fee and Hostel facilities with food, per month. Prospectus at 50 nP. in postal stamps.

The Institute maintains a highly specialized clinic and hospital for treatment of refractory cases under qualified medical practitioners. Fee for medical examination and consultation Rs. 20. Apply for indoor and outdoor fees. Also for special and general yoga class for minor ailments. Free beds will be available when the Government or others provide for the same;

The Yoga Extension Service conducts yoga classes both for men and women at the headquarters and at other centres. Trained teachers of Yoga are also provided by the Yoga Extension Service for conducting yoga classes.

The Institute conducts Yoga Education Weeks, Exhibitions, Lectures, Symposiums, Documentary Film shows, Visual Education with Lantern slides, etc. Special arrangements are made for visitors and tourists by prior intimation one day in advance to acquaint them with the various aspects of Yoga Education.

The Institute publishes books on Yoga in Library and Pocket editions. Of the two dozen titles so far published only four are at present available, viz., *Yoga Asanas Simplified*, *Yoga Hygiene Simplified*, *Hatha Yoga Simplified* and *Yoga for Women Simplified*. The annual subscription to the *Journal of The Yoga Institute* is Rs. 5; 10 s.; \$ 1.50 payable in advance.

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THE MONTHLY JOURNAL  
OF THE YOGA INSTITUTE  
OF SANTA CRUZ, INDIA

Editor : Jayadeva Yogendra, M.A., Ph.D.

VOL. X, 1

AUGUST

1964

## YOGA IS NON-SECTARIAN

by SHRI YOGENDRA

YOGA neither admits nor encourages rituals or dogmas since it is intensely rational. It provides for no props of a religion or cult because its technology affecting the man is precise and therefore scientific. Its application brings forth the desired results and therefore it invites no faith. But due to misconceptions, it has not been generally appreciated that, above all things, Yoga is the only scientific and catholic culture which is not limited whether by caste, creed, race, nationality, sex or religion. Those who think that in order to follow Yoga one must have faith in God are mistaken because even the anti-theists and non-theists have followed Yoga and achieved success.

It therefore does not matter at all if one were a Christian, a Hindu, a Mohammedan, a Buddhist, an African or an American, a Theosophist or a Freemason, a capitalist or a communist or whatever one believes in or styles himself, a male or a female, old or young, to be eligible for the study of Yoga. For it does not require you to disown your race, nationality, religion or creed. At whatever level and whatever you are, you can have your own susceptibilities and beliefs to begin with Yoga and you can yet be successful in its practice. If you change to a new way of life because of the affect of its practice, it all happens smoothly and naturally without any jolt. In practising Yoga, you are always better than what you were when you began it—there is nothing to lose but all to gain.

According to the yoga authorities themselves, Yoga can be practised by one and all—the actual words are “by every

living being (*pranīmātra*). There are thus no preconditions for the study of Yoga by any one. Further, Yoga is applicable to all grades of aspirants so that the sick and the healthy, the good and the evil, the intelligent and the ignorant, the pious and the profane can profit equally by its practice. Would science make any difference to what one is? Yoga which claims to be a science can therefore be practised by any person—irrespective of his state in life—at any time he chooses, according to what technological aspects appeal to him most. Yoga technology is universal and hence all-embracing.

If Yoga offers good health through its own system which is characteristically positive and sedate there is no reason why it could not be accepted. If it raises the ethical outlook and behaviour through special moral discipline and training there is nothing objectionable. If it can help to displace abnormal psychology born of selfishness by creative altruism and right thinking, there should be no inhibitions to its study. If it can help to enlarge limited self-consciousness into the universal, one will actually gain without losing anything. If such is yoga technology which helps one to achieve the highest in any field of life, there is no sense in eschewing it, especially when it holds no sectarian bias.

The urge to study Yoga to whatever extent is however necessary to make a good beginning because unless you *have* such an urge whether for good health, good mind, pure life, integrated personality and for the highest knowledge of Reality, there does not seem any purpose in your undertaking the practice. Should you really have suchlike objectives, then it does not matter what you are; you can immediately apply yourself to its study as you would to any branch of learning.

In fact, just as medicine, psychology, music, humanism and similar sciences, arts and culture can be pursued by anyone so also can Yoga be studied by anyone desirous of practising it. What is still more significant is that, although capable of highest achievements in human evolution, the study of Yoga involves only the usual attention and effort required for any training. The question therefore is not so much as to *who can practise Yoga* as to *who is ready to practise it*.

## HATHAYOGAPRADÍPIKĀ

१ २ ३  
 धौति वस्तिस्तथा नेतिस्त्राटकं नौलिकं तथा ।  
 ४ ५  
 कपालभातिश्वैतानि पद् कर्मणि प्रचक्षते ॥२२॥

Dhauti, Basti, Neti, Trāṭaka, Naulika and Kapālabhāti are called the six (purificatory) processes.

NOTE : *Gherāṇḍa Saṃhitā* is more elaborate on the purificatory processes. Later traditions have again elaborated these into about thirty practices (Refer Vol. IX. 12). Dhauti, Basti etc. have also been sub-divided in older medical works.

The yogins realized that there are certain organs which need daily care as they are likely to be effected too quickly and may, if not properly cared for, lead to more serious and chronic ailments. The selection of the six purificatory processes has therefore been based on both hygienic and preventive considerations. The frequency of practice by a layman is determined by such hygienic or preventive care as becomes individually necessary. Even their clinical use has proved to be of immense value in the treatment of many ordinary and even refractory cases.

1. *Dhauti* occurs in B<sub>1</sub>, B<sub>2</sub> and B<sub>3</sub>.
2. *Bastītathā* is the reading of B<sub>1</sub>, B<sub>2</sub> and B<sub>3</sub>.
3. *Netītrāṭakam* is the reading of P<sub>1</sub>, P<sub>2</sub> and *netre* of B<sub>1</sub>.
4. *Kapālabhāti* is the reading of B<sub>1</sub>, B<sub>2</sub> and B<sub>3</sub>.
5. *Samācāret* is the reading of B<sub>3</sub>.

१  
 कर्मषट्कमिदं प्रोक्तं घटशोधनकारकम् ।  
 २ ३  
 विचित्रगुणसंधायि पूज्यते योगिपुंगवैः ॥२३॥

This practice of physical purification is known as the six-fold process ; it is capable of producing extraordinary good and is much valued by the best of yogins.

NOTE : Scientific evaluation and medical research at the Institute have established the usefulness of these six purificatory processes. That such results are surprising was felt even by the author as indicated by the word “*vicitraguṇa*”. It is therefore not unnatural that the yogins looked upon these simple practices with reverence. This attitude inspirited the idea of sacredness, and because of its high efficacy lead to secrecy. This explains why yoga technology remained both secret and sacred from the ancient times. The mystery is in its simplicity which is capable of extraordinary results. Although meant primarily for the body (*ghaṭa*), their psychosomatic affects need not be underrated. Purification would imply immaculate homeostasis.

The other reading of *gopyam* is responsible for the commen-

tator's statement that, in absence of secrecy about these processes, the yogins may lose their venerability, if these simple practices were allowed to be vulgarized.

1. *Guptam* is the reading of B<sub>1</sub>, P<sub>1</sub>, P<sub>2</sub> and P<sub>3</sub> etc.
2. *Yujyate* is the reading of B<sub>1</sub> and B<sub>2</sub>.
3. *Munipungavaih* is the reading of B<sub>1</sub> and B<sub>2</sub>.

1  
तत्र धौति  
2 3  
चतुरंगुलविस्तारं हस्तपंचदशायतम् ।  
गुरुपदिष्टमार्गेण सिक्तं वस्त्रं शनैर्ग्रसेत् ।  
4 5 5  
पुनः प्रत्याहरेच्चैतदुदितं धौतिकम् तत् ॥२४॥

The wet cloth measuring four-finger wide and fifteen cubits long may be swallowed slowly, in accordance with the instructions of the *guru*. The same may be withdrawn later, the whole process is *dhouti*.

NOTE : The measure of a finger is "equal to eight barley corns joined side by side in breadth", while that of *hasta* is "a length from the elbow to the tip of the middle finger"—more or less equal to about 18". The commentator recommends that only a brand new thin turban cloth dipped in warm water is to be used.

The detailed instructions imparted by the *guru* in case of all yoga practices, especially those related to the internal organs and their purification (*suddhi*) are highly important and should never be overlooked. It is on record that many have come to grief through accidents inherent in such intricate processes although they look so simple.

Many other suggestions are also given by the commentator regarding the length of cloth to be swallowed each day as also the use of *nauli* during the practice. The "holding of the entire strip-end part between the front teeth" is a warning that the end of the *dhouti-piece* should be kept out and not swallowed. The use of the teeth is symbolic as the end-piece can be held even by hand. Scientific evaluation of *dhouti* involves many details, the technique requires new methods of easy application, and the use of *nauli* during the process has to depend on the purpose and lapse of time in each individual case. These are matters for experts and the general utility should be determined only after scientific evaluation of its purpose in every case.

1. *Dhauti* in B<sub>3</sub>.
2. *Caturānguli* in B<sub>3</sub>.
3. This and *gurupadiṣṭamārgena* are dropped in B<sub>1</sub>, B<sub>2</sub> and B<sub>3</sub>.
4. In B<sub>1</sub> and B<sub>2</sub> it is *tatah*.
5. *Pratyāharedetadabhyasau* is the phrase used in B<sub>3</sub>.
6. *Dhautikarmavit* end the verse in B<sub>3</sub>.

## DHYĀNA ON THE VERTICAL

by FR. LAMBERT

The publication, in *The Journal of The Yoga Institute*, of a critical text of the *Hathayogapradīpikā* with thoroughly expert and thorough-going annotations, is a venture which I am only too happy to gratefully acknowledge. The words quoted in the caption of this article are found in the March 1963 issue : I, 19 *sthairyā* (firmness and steadiness), 21 *samyak* (together, in one direction ; thus, erect), and in the May '63 issue: I, 37 *samām* . . . *sthānuḥ* (erect . . . steadied). They repeat a directive of the Yogācāryas for meditation and prayer postures which appears to have been considered highly important from the very origins of yogic endeavour, and which we might condense as follows : be solidly established in the vertical—understood of the physical vertical, but for the sake of the mental and spiritual order.

Indeed, this insistence on a straight and erect attitude, keeping the back, neck and head in one even line, we find it not only in the *Pradīpikā* just mentioned, but in many other treatises. F.i., already in the *Gītā* VI, 13 *samām* ; in the *Śvetāśvatara Up.* II, 6 *samām* ; and the *Yoga Sūtras* describe it in II, 46 *sthirasukham* (stable and at ease), 47 *prayatnaśai-thilya* (relaxed effort or attention without tension) and 48 *dvandvānabhīghātah* (unassailed by the pairs of opposites, i.e., cold or heat, pleasure or pain, love or hatred). After adequate and patient practice, these qualities should invest *padmāsana* and the other seated meditation postures ; likewise wedded to the vertical, but more difficult to associate with firmness and steadiness, are standing postures such as *sthita prārthanāsana*, *ekāpādāsana*, *vṛkṣāsana*.

Here follow a few thoughts inspired through *dhāraṇā* on the vertical :—

I. Physiologically speaking—but without excluding the immediate resonances within the soul—it is evident that such an erect attitude relieves the chest of the pressing intrusion

of the abdomen, and makes for larger and deeper breathing and heartbeat, infusing more *koṣṭhasya vāyuh* (see *Hathayoga Simplified* p. 17), more *prāṇa* (ibid. p. 54 sqq.) and more (internal) *ākāśa* . . . Besides, it should be mastered to such an extent as to become effortless, and to relieve of the feeling of body and senses.

II. Further and deeper, the vertical attitude promotes, also by the suggestiveness of its symbolism (the line loins-brain, "kūḍalī" moving upwards) the communion of vital instinctiveness with mind and spirit: an important inspirational factor for the artists and poets.

III. The man who deliberately erects himself to coincide with the vertical, not only renounces the horizontal line of sleep, disease and death, but also shakes off the curve of lounging, i.e., of easy-going and laziness. Such a man wakes up fully, rises to vigilance, to readiness for action, to preparedness for service to others. Beware of easy-chairs: they ruin true recollection and breed headaches.

IV. He moves away from proneness to the earth, too. He withdraws, detaches himself from earthly matters, from material interests. He puts more distance between himself and persons and things: proper psychological distance is an indispensable condition for objectivity in observation, assessment of facts, and right judgment.

V. To take to the vertical position is no less a reaction against the concentric curve: he who does so unbends the curve of self-centredness and selfishness.

Yet, at the same time, his stature fully raised holds up self-respect, asserts its dignity: the dignity of a body within and under the spirit; and something at least of the spirit's majesty radiates from it, such as does not from any other body in the corporeal universe.

VI. The vertical line and man's taking possession of it embody a drive upwards (*ūrdhvā* . . .). *Upwards*, not forwards, parallel with the earth's crust, for the pleasure of

feeding and mating, like the beast ; and *head* upwards, not the sex organs upwards, like the plant (with its roots or feeding-organs in the earth, perpetually in the dish). Add to these that upwards suggests atmosphere-ward, heaven-ward and hence even God-ward : directions of the spirit.

The vertical, therefore, is the *specifically human* axis. Whence it is the attitude most appropriate to what is most specifically human activity : recollection, reflexion, meditation, prayer . . . These, however, throw open a surprisingly opposite perspective : do recollection, etc. not turn inside and downwards to the depths of the soul ? They do, and thus reveal a complementary aspect of the vertical that is *the deepest reason* of its specifically human character.

VII. For, paradoxically enough, the very same vertically upward line is, in fact, as science and experiment prove, built upon and maintained by the gravity, that mysterious force which attracts downwards to the depths, to the very centre of the earth. The vertical is so to say the reverberation, the echo of that downward, centre-ward attraction, without which it could not stand and would be meaningless and need not even a name !

Deviation from the vertical entails an increase of effort or a downfall. How easy to keep a bamboo straight once it stands perfectly straight up ; just so, the wall or the tower built up exactly along the downward perpendicular of the plumbline. Whatever is well established in the vertical, having all its parts balanced within the axis of gravity, is being carried by it, and its lower parts carry the higher unfailingly . . . even the Yogi's soul feels like carried by such a body. Only in the vertical position do all antagonistic pulls and pushes come to rest. Hence, it gives a feeling of ease, relief, relaxation, equilibrium, tranquility of order—peace. It is only within the perfect vertical that the centre-ward attraction dominates all swinging and oscillating, all doubts and hesitations.

VIII. The pull of gravity on the vertical is strong and accelerating, not in proportion to the weight of the object

itself, but to its increasing nearness to the centre—a well-known law of physics. Symbolically and analogically, this holds true in the microsm man himself is and in the truer macrocosm his spirit really is. His earth-ward activities and heaven-ward contemplation are ultimately determined by the strength of his attraction and his nearness to the centre of his self, where is the Centre of the Cosmos, Brahman, the Absolute, Focus of all attractions and centres. He is present both up at the highest top of all verticals and down at their deepest root, the Centre that holds them fast like so many radii, “spokes of the Brahma-wheel” (*Brhadar. Up.* II, 5, 15 ; *Mundaka Up.* II, 2, 6 ; *Praśna Up.* VI, 6). He transcends all verticals, while commanding them with the gravity of His immanence in all centres.

IX. My centre is my heart, the “*guhā* (hidden cavity, inmost) of the heart” of the *Upaniṣads* and *Gītā*, of Scriptures and spiritual experiences all over the world. See how wonderfully the way straight up to the head leads us down to the mystery of the heart where it originates : And does not the most natural and effective way to the upper regions of one's own and of others' head run down through the heart ?

*Resolution.* Whether standing or walking, moving about for work or seated for study, meditation or prayer, I will make a deliberate effort to assimilate the vertical as nearly as possible. I will endeavour to gather together all that I am and do within the field of the powerlines of physical gravity, symbol and suggestion of mental and spiritual gravity, of gravitation towards my self's centre, my heart, where resides, beyond my self, the Absolute Self.

*Stotra.* AUM—away from BHUR—vertically up to BHUVAS as high as I can, till I reach the transcendent Absolute—holding on at any cost to the attraction of the true SVAR, deep down in my heart, till I reach Him, the immanent Absolute, “more intimate to the soul than the soul itself” (Nicolas Cabasilas), “more intimate than my intimacy, and more high than my summit” (Augustine)—to Whom, Omnipresent be unending MAHAS, MAHAS, MAHAS !

## HOW WELL DO WE LIVE ?\*

THE fact that we have a life is obvious to us. That our individual life has a way is not obvious to us. We however know that we are creatures of habit. In our daily behaviour we are guided by many a hardened habits of thinking and feeling. We come to have instantaneous likes and dislikes and we act in characteristic ways though we may sometimes wish we acted differently.

All that separates us from lower forms of existence is probably our intelligence and our consciousness of purpose. Otherwise our drive for self-preservation, self-propagation are elemental. Human motivations have been divided into four in ancient India viz. Duty, Compensatory reward, Pleasure and Self-realisation. It is the second and third motives that propel us through life easily.

To live well and to live fully, a harmonious blending of selfish and altruistic motivations is necessary. Man is a social animal. He could not be thought of living by himself alone for any length of time. "Even the hermit and Robinson Crusoe, as far as they live on a plane higher than that of brutes, continue even in physical isolation to be what they are, to think the thoughts which go through their minds, to entertain their characteristic aspirations because of social connections which existed in the past and which still persist in their imagination and emotions".

The problem is whether we have received sufficient education to live well and to live fully? Our modern mechanical education is good only so far as it trains our conscious mind to earn our bread and enjoy sensory pleasures. We pass through life most of the time blindfolded. The finer aspect of successful living is missed by us because we do not know of its existence. The over-emphasis on mechanical intelligence and physical enjoyment does not allow deeper understanding and harmonious development to become possible.

\* Summary of a symposium contributed by the teacher-trainees of The Yoga Institute.

By birth we become an Indian or a Japanese or an Englishman. The culture in which we are born helps us to grow through language, custom values etc. As a great educationist has said, "Even if a given soul should happen by chance to choose a Hottentot for a mother, it should thank its lucky star that it was born in a Hottentot culture rather than entirely free . . . ." The problem is however one of further growth beyond the physical, the emotional and the intellectual. The individual has to seek here the aid of suitable traditions.

Certain basic values are accepted, in such traditions. The physical and even the so-called mental is not considered everything. The highest development of Man is in and through consciousness. This process of total awareness and discrimination of the self from the not-self is achieved by systematic training, discipline, and faith. For example, when considering the problem of health, the school of Yoga believes in the inherent power of the body and the mind to recover itself. Its procedure in face of disease is one of relying on such an inherent process and in aiding it through such means as would not contradict its basic goal of harmonious development of body, mind and spirit.

There is something basic about the steps leading to a fuller life. Faith is the tradition and the teacher is the first step and with that goes deep urge for self-improvement. Now such an attitude becomes easy for persons born in particular culture and difficult for those born in a sensate and material, one. The technology of successful living has been worked out in various combinations in the ancient traditions of Yoga. Patanjali has classified the same in eight steps covering the moral, physical, psychophysical, conscious and subconscious levels of man.

Physical education in Yoga is therefore not considered as mere "perpetuation of such animality as inspirits militant strength for self-aggrandizement, pleasure-quest etc. but rather for maintenance of good health as endows longevity and higher living". This is also the case with Yoga hygiene. Auto-immunization and prevention of disease becomes more

important here than external cleanliness and symptomatic treatment. The yogi has devised several simple and useful processes in this direction. These are the simple āsanas effecting all parts of the body and simultaneously affecting the mind. There are six purificatory processes some of which could be used with advantage during the day and made a part of one's life.

All these practices in turn affect the mind favourably. "A healthy mind in a healthy body" is further possible because of the type of practices selected for affecting the latter. Yoga practices are not jerky, unconnected, vigorous movements. The very performance of an āsana, a kriyā, a prāṇāyāma, aids in calming the mind and bringing about steadiness. Besides this, Yoga believes in cultivating characteristic attitudes of the mind and fostering behaviour pattern as helps in subconscious relaxation. With suitable conditioning process and aided by full faith in the teacher and the subject it is possible for any person to arrive at an outlook towards life as would reduce tensions and establish peace and happiness within oneself.

To take the example of relaxation, we find that the usual procedure here is one of superficial muscular relaxation while the mind remains disturbed. It is actually necessary to carry relaxation throughout our various activities as an attitude of mind. This could only come by proper conditioning. Such is the philosophy of Yoga that it postulates a passive attitude to the self while engaged in daily routines. It is like an objective outlook or suspended judgement we hear of amongst scientists and jurists. In Sāṃkhya Yoga, it is the Witness-attitude.

When we look at the highest goal Yoga sets forth for itself and the various methods it advocates in harmony with such a goal, it becomes clear that Yoga cannot be mistaken for any single activity either as āsana or meditation. In its application, yoga technology is indeed a way of life. It is probably the only system that shows us how to live successfully and fully.

## SOLILOQUY

by JAMES MOMSEN

Examining my body—  
Its fluidity of action,  
Its roundness of muscle,  
Its shape and symmetry,  
In ignorance I boast  
“I’m sure that THIS is me.”

Analysing my brain—  
Its swirls and convolutions, its effectiveness,  
Its closely locked security,  
The wonder of it all,  
I say, “Without doubt,  
THIS is me.”

Searching my mind—  
Its flowing stream of memory, its hidden paths,  
Its unplumbed depths,  
Its endless magnitude,  
I think “Could be,  
THIS is me.”

Watching my personality—  
Its attitudes, its hopes, its joys, its fears,  
Its attributes, its qualities,  
Its creative possibilities,  
I wond’ring quest,  
“Can THIS be me ? ”

Perhaps the force that holds  
These bones, these cells, these  
Thoughts in place ;  
Perhaps the force that blends  
These all to form what’s  
Known by name as ME ;  
Perhaps—perhaps,  
THAT’s me ?

Maybe, maybe  
 This body of my own,  
 This brain, this mind, this personality,  
 Are all possessions that I make ;  
 And I creator of them all ?  
 Maybe  
 THAT'S ME ?

Could be, Maybe, perhaps,  
 This ego-centric self,  
 This high aspiring soul,  
 Is also made in turn  
 By someone else ?  
 Could be—perhaps,  
 THAT'S ME ?

#### REQUEST TO SUBSCRIBERS

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#### ANNOUNCEMENT

The publication of the symposium *Yoga in Modern Life* which is in press has been delayed and shall be released sometime in the middle of 1965.

## TRUTH TRIUMPHS

THERE is no country from where The Yoga Institute has not received due approbation of its activities in the cause of Yoga. In founding the Institute with its long history of nearly 47 years, what has been attempted has however not become very clear to many both in India and abroad.

It is however left to a foreigner in far away Sofia, Bulgaria to clinch this issue and broadcast it. The writer is a professor in philosophy at the University. This is what he states in his very recent letter :

“It becomes a man to read everything or almost everything that an author has written and then to express his opinion. But I who have read only two of your books feel I have to tell you how very pleased I am that I did come across an author like you (Shri Yogendra). You are an exceedingly wise Hindu. I acquainted myself with Yoga through many books ; I have also read its philosophy and aim ; but it was your writing that left the great impression on me. You are from those that strike a blow on mysticism and dogmatism and with this you promote the scientific method of Yoga. The progressive people cannot but appreciate this deed of yours. In my opinion, it is equal to a great feat. With all my heart, I salute you because you reveal the secret gospel of health. This can be done only by a man who loves people and humanity. It proves that you and your teacher—His Holiness Paramahansa Madhavadasaji—are great humanists. Because of men like you and your teacher, the Hindu people become dear to my heart.

“Our country is small, but our nation is able to appreciate also the culture of other nations. I wish to tell all people that are interested in Yoga here about your *revolutionary deed* done by you in the last four decades.

“A few words about myself. I began to practise Yoga because I was not well. I had a passionate desire to be healthy in order to fulfil my official and human duties. I have practised Yoga for a year and a half, and I have results—I am a healthy man. But this does not satisfy me—I wish to have a perfect health in the sense you write about. I am sorry that upto now I did not know that Yoga exists. I began to love India because it is a land of ancient culture and the motherland of Yoga.”

## NEWS AND NOTES

At the Training Institute, a short P.C.Y. course was recently introduced and four specialists joined the same—one of them a lady physiotherapist from Malaysia, another a professor from the Delhi University, one an eminent educationist from the Bombay University. Eight new entrants joined the May term of the Teacher Training course, two of them being foreigners.

The Yoga Institute was appointed by the Ministry of Education, Government of India, to conduct a survey of yoga centres throughout the country and to estimate the yoga-content today in India. The Ministry of Health has proposed to the Institute to conduct medical research in Yoga and had provided a very modest pathological laboratory. The Institute has not begun this activity due to differences of opinion with officials of the Ministry who have failed to appreciate the yoga view-point in such researches. Some of the Institute's research papers were listed in a Indological Digest of an Indian university and a Western specialist has approached the Institute to contribute a learned article on Fasting from therapeutic as well as educational point.

The Institute's publications were selected for display at the New York World Fair and various Books' and Periodicals' exhibitions in other countries. While special mobile exhibition on Yoga is under way, a small poster exhibition was organised in the city for the First National Convention of the Vegetarians. A Welfare wing was added to The Yoga Institute beginning with a series of three lectures and suitable programme on the "Lives of Great Men" series. Three film shows were organised for the benefit of the neighbourhood and daily meetings and study is held for over a month. A musical evening was held with Dr. B. S. Bhir of Government Labour Institute as Chief Guest.

Shri Yogendraji spoke at the Institute and at Parle College and Bombay Labour Institute on various topics such as (1) Better Living, (2) Yoga and Modern Stress and Strain, (3) Treatment of Diseases, (4) Importance of Ethical Life, (5) Yoga Dietetics, (6) Yoga and the Householder, (7) The Five Niyamas of Patañjali, (8) The four *Puruśārthas*, (9) Yoga and Community Life, (10) Miracles in Yoga, (11) Incidents from the Life of Paramahāṁsa Mādahavādāsaji, (12) Yoga

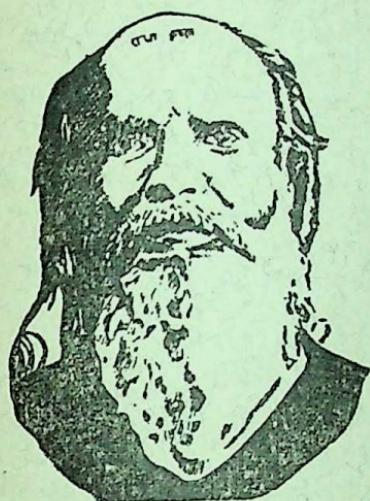
for Mental Health, (13) Yoga as Education, (14) What Yoga is Not, (15) Life Problems, (16) Good Neighbourliness, (17) Mental Health, (18) Success in Yoga, Karmayoga etc.

Among some of the important visitors to the Institute during this period were : Vice-Chancellor Justice H. N. Bhagwati ; ex-Vice-Chancellor A. A. A. Fayzee ; Dr. Subodhchandra Roy, Fullbright scholar ; Prof. Trilochana Pant, Head of Hindi Dept., Benares University ; Swami Satyakama Nanda, Secretary of Ramakrishna Mission ; Shri E. F. Shroff, Manager Tata Mills ; Shri P. G. Kher, President Suburban Congress Committee ; Principal I. R. Karnik of the Dairy Techonology School ; President Santa-cruz Arya Samaj, Shri Arjunbhai Patel ; Shri S. M. Y. Sastry, Deputy Municipal Commissioner ; President Bombay Printers Association, Shri B. G. Gambhir ; Shri T. G. Dandekar, Controller of Milk Distribution ; Shri Gurudayal Mullick ; Lion Prem Ratna Vohra and Lion Mani ; Drs. Lamlet Prof. of Medicine, Meerut College, M. B. Kher, J. C. Jadawala, K. B. Sharma ; J. R. Sharma ; Y. Desai ; S. Dasgupta ; B. K. Joshi ; S. N. Deodhar, Atyananda Vyas etc., Shri R. K. Kapur, Jt. Educational Adviser Government of India, Shri Prem Kathapalia, Deputy Secretary Ministry of Education ; Mr. M. Zaheer, Member Tariff Commission ; P. F. Laly ; besides Mrs. Erba Tissot of Italy ; Jaroslov Giercarz of France ; Jacinto Gurovich ; Mrs. E. Fonseca ; Mr. and Mrs. Umblat all from Brazil ; Prof. Yosida from Japan ; Mrs. Lamy from Switzerland ; Mr. and Mrs. Koldug from Denmark ; Fr. L. F. Lambert, from Greece ; Mr. and Mrs. David Henderson ; Mr. and Mrs. Cartdnstein from Australia ; Mr. Mark Berg and Mr. J. Telly from U.S.A. ; Mr. and Mrs. Sing from Fiji ; Jack Neil from Canada, F. M. Angelo U.K. and others.

Articles from the staff members appeared in the *Civic Journal, Sunday Standard, Mumbai Samachar, etc.*

In connection with its forthcoming Golden Jubilee an elaborate programme consisting of Poster Exhibitions in different parts in the city and an inaugural programme on the 29th November 1964 at Birla Hall, Bombay is planned. A reception Committee consisting of eminent men from different walks of life is already formed.

## WAYS OF THE GREAT



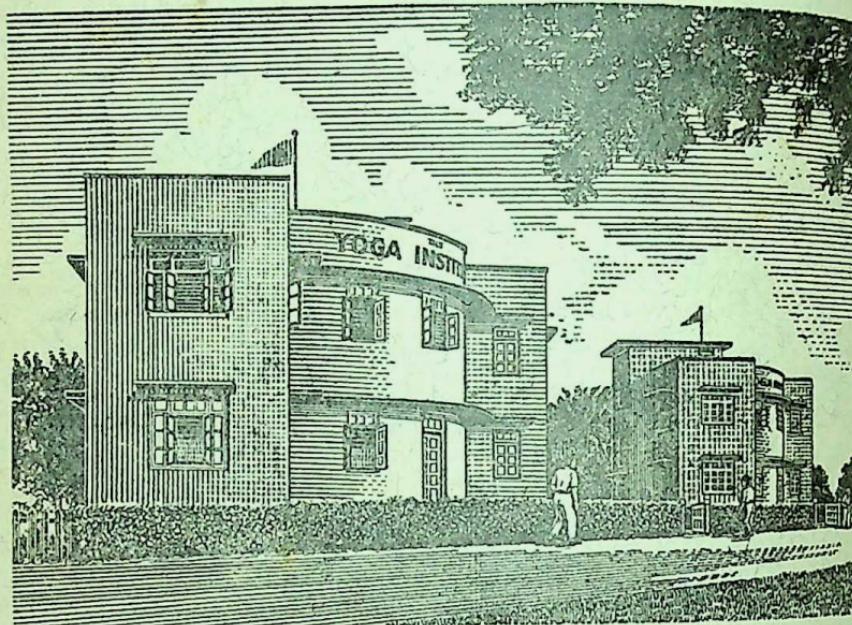
Paramahamsa Mādhavādāsji was a great yogi and lived an ascetic life. He lost his parents at an early age and had to earn his living. He was much hurt when intrigues arose in the office he worked. He entered the Order of Vaisnavism or the Path of Devotion, especially influenced by the new school of Gaurāṅga. He was very much interested in practical Yoga. He left the temple where he was initiated and also the teacher who initiated him.

He took to pilgrimage throughout the country in search of yoga masters. For nearly thirty years he travelled on foot and acquired great proficiency in the science of Yoga.

He had received little of Western education and knew English. He served in the judicial department. The early Western education had influenced the ascetic in Paramahamsa who approved of constructive work and had organised in 1909 an All-India Sadhu Sammelana, to modernise the Order of Hermits in the light of new developments.

When he finally settled in Malser, he began encouraging deserving pupils to learn secret yoga practices. He applied many simple yoga processes for therapeutic purposes and achieved success. While to most of his followers he commended Bhaktiyoga, to a selected few he passed on the closely guarded traditional heritage of technological Yoga. Modern revival of practical Yoga owes its inspiration truly to him and his most beloved disciple Shri Yogendraji who together laid the foundation of scientific yoga renaissance. In his last letter to Shri Yogendraji, he writes, "I am proud of your work in America. You are doing the same thing for me what Swami Vivekananda had done for Paramahamsa Ramakrishna.... Let these Yoga Kriyas be spread throughout the world...."

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THE Yoga Institute of Santa Cruz is engaged for the past 46 years in reorientating and popularising the old science of Yoga. It is recognised as the leading institute in the field and has helped large number of persons through Yoga. The Institute which is self-supporting has incurred heavy expenditure during the last 46 years.

This year the institute is called upon to re-pay a large loan of Rs. 75,000 by the end of December. The Institute has no reserve funds for the purpose and undergoes losses even to run its various activities.

You can also help The Yoga Institute in its work of spreading the message of Yoga. Please contact the Secretary, The Yoga Institute, Santa Cruz, Bombay 55.

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# JOURNAL OF THE YOGA INSTITUTE

25-A.64  
VOLUME X, 2

SEPTEMBER

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Old Volumes : Rs. 7; 15s; \$ 2.00. Annual Subscription: Rs. 5; 10s; \$ 1.50  
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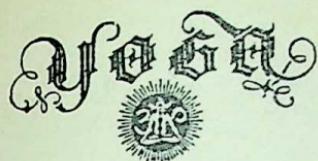
● The Institute publishes books on Yoga in Library and Pocket editions. Of the two dozen titles so far published only four are at present available, viz., *Yoga Asanas Simplified*, *Yoga Hygiene Simplified*, *Hatha Yoga Simplified* and *Yoga for Women Simplified*. The annual subscription to the *Journal of The Yoga Institute* is Rs. 5; 10 s.; \$ 1.50 payable in advance.

**The Yoga Institute**

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Telephone



Editor : Jayadeva Yogendra, M.A., Ph.D.

VOL. X, 2

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## YOGA FOR THE HOUSEHOLDER

by SHRI YOGENDRA

POPULARLY, the very words "the yogin" and "the householder" are regarded as self-contradictory. For whereas the yogin has no house to hold i.e., he has no other responsibilities or duties except to himself, the householder is deeply committed to unlimited number of responsibilities and duties. This contrast can be solved not until we can answer the poser: Can a yogin be a householder? or, alternatively, can a householder be a yogin? What is it really that precludes one from being another? This is a fundamental problem in human affairs and, if this can be solved, all else is easy.

To begin with, what is wanted of anyone who seeks the path of Yoga? His willingness to transform his personality (*citta*) from being of one type to another. Yoga proposes to cause such a transformation through its own technology. If a householder's personality can adapt to the attitude of the yogin, a householder (*grhastī*) can easily be a yogin; and similarly, if the yogin can adapt to the responsibilities and duties of a householder, the yogin can be a householder. There is therefore a common requisite in either case where the attitude of each has to harmonize with the values accepted by Yoga. This possibility has not been ruled out by the ancient masters. On the contrary, it has been considered as the highest achievement if the yogin could be a householder and the householder a yogin. This has been made clear in many places in the *Bhagavadgītā* where the householder yogin is regarded as the cream of humanity, nay, of society—many many times greater than even a thousand *sannyāsīs*. As a

matter of fact, the *Bhagavadgītā* regards the householder yogin as the symbol of holiness in society, the one who could not be surpassed either in glory or achievement by saints and sages. Arjuna has for that reason been exhorted to be a householder yogin.

It is equally true that the same *Bhagavadgītā* cautions that out of the millions only a few take to Yoga, and even from such millions who take to its study only one perchance achieves success in Yoga. Why does Yoga look so impossible? Because by his inheritance and habits—not to speak of the circumstances, man remains tied to a given pattern of life which he is subconsciously unwilling to change. For example, the average man has certain biologic traits of self-preservation, self-aggrandizement, self-assertion and so many other egocentric attitudes which he just cannot give up. The fact of losing these attributes is to him like losing his own Self.

The basic attitudes that he holds, therefore, are in sharp contrast to what Yoga teaches and so there is a very wide gap between the personality of a householder and that of the yogin. In case of the householder, he is likely to be selfish not only for himself but even for the family and for the group to which he belongs, while in the case of the yogin—with his attitudes completely sublimated—he is guided by the yoga values which are permanent and nowhere out of place. He acts with creative altruism and therefore remains unaffected by what happens as a result. It has therefore been stated in the same *Bhagavadgītā* that man should perform his duties without any attachment to the result.

The householder who identifies himself with most of the things in life cannot escape the natural reflexes which these things create and is therefore usually tied up with his personality rolled up into a complex. The yogin with his dispassionate outlook has free personality where he can judge things relatively and objectively—witnesslike—and therefore does not suffer from the reactions of identification with objects. He therefore remains unconcerned and unaffected by the results while a householder is not trained to it.

The misgiving about Yoga for the householder, however, is not without some foundation. It has been often questioned : Consistent with his complex duties, can a householder practise Yoga *with success*? Firstly, misrepresentations, false propaganda, and ill-conceived traditions and conventions have thus lead many to believe that Yoga is temperamentally, constitutionally, and socially quite unsuited to a householder, a married man and a woman. It was, as it were, meant for only the unmarried youth more so because of the association of the idea of continence or chastity (*brahmacharya*) regarded as a requisite in the achievement of Yoga. Both these added up to the notion still so common that a married life is not particularly suitable for the practice of Yoga, that such an engagement (of social complex) obstructs the path of higher pursuits and that, even if pursued under such environs, does not permit of the fullest enjoyment of Yoga or lead to the ultimate achievement.

The society also regards *vairāgya* (dispassion)—often incorrectly translated as renunciation—as a menace to its own existence ; and thus the householder naturally has the strongest objection to this requisite of Yoga. What is really implied by this *vairāgya*? It only calls for a dispassionate and objective attitude in social life. Can things be valued correctly without this attitude? All sufferings of humanity are always due rather to lack of it so that the householder remains constantly affected by his possessions. If he were to look at things dispassionately and act in that manner, he has solved most of his problems. At no place has Yoga suggested that the householder should leave his home and family to practise Yoga. Because he finds it difficult to pursue Yoga in the situation where he is, he takes the easy course of running away from it. But this is no Yoga, nor does Yoga recommend such a course.

What is essentially intriguing is the problem of problems posed by contradictory values which shape the way of life of the yogin on one side and the householder on the other. Not that it is impossible because Śiva, Kṛṣṇa, Janaka, Yājñavalkya and others who stress Yoga for the householder have actually

lived the very life they have preached and have shown how values can be adjusted by reforming the society to the fundamental permanent. What actually happens is that when a householder is told to speak truth and cause no violence, the lawyer and the butcher meet at two ends of the pole. Naturally for them —as their professions have come to mean —there is an end of any hope for Yoga. Also while they themselves may be willing to adapt new values, such values give rise to conflicts at home and in the society which hold different values. A householder so placed in the society naturally finds it nearly impossible to study Yoga and achieve it successfully.

We are thus faced with the problem of how to solve this impasse? Firstly, in relation to conflicting values, and secondly, because of these, the attitudes and behaviour pattern which make up the way of life. This requires serious thinking in terms of what is immediate and of importance against what is ultimate and right. Also whether the way of life accepted by the householder brings him all that he hopes for or that with the aid of Yoga he could have lived better? What does a householder want? Good health for his four *purusārthas* (major motivations) ; good mind for his efficiency and precision ; equanimity devoid of emotional agitation for right attitude and behaviour ; and, more than anything else, the spirit of humanism—which cannot dwell in a heart that is selfish—for life full of universal love and peace. To deny Yoga then is like denying all the good that it is capable of bestowing on a human being. Have you given Yoga a fair trial? if you have not, your conclusions, your fear and your objections have no meaning since they represent your unacquaintance or inexperience with Yoga. What is expected from a reasonable householder is for him to give Yoga a fair trial for good health, pure mind, and joyous living free from any trace of disease, emotional upheavals, mental aberrations, stress and strain of life, and dubious sense of existence.

It is possible to decide in favour of Yoga if one were to survey the entire field of what is offered to a man today by

scientific progress for achieving such things as have been mentioned before and objectively to say to oneself that he is satisfied with what he is offered. Our survey on moderate sampling has left us in no doubt at the Institute that the average man is not healthy, nor happy, nor at peace with himself. The few who say so merely bloat their ego, but in the deepest recess of their heart, they look for something that will make them truly healthy, happy and be at peace. The yoga technology has many things to offer for all such needs and it is for the householder to make a serious attempt to study it and cause such changes in values and attitudes as may follow the practice. In fact, Yoga will not fail to deliver the goods ; and, what is more, it shall ultimately prove the cheapest bargain in life.

Thus, not only is applied Yoga compatible with the duties of a householder but even essential because it is really he, more than anyone else, who stands in constant need of its technology to sustain good health of the body, mind and soul amidst a whirlpool of exigencies and complexes to which he is daily subjected. *Vijnana Bhiksu* is right when he asserts that Yoga is meant primarily for the householder so as to acclimatize him to a steadfast good health body and mind culminating in yoga character and behaviour.

## HATHAYOGAPRADĪPIKĀ

1      2      3      4      5  
 कासश्वासप्लीहकुष्ठं कफरोगाश्च विशतिः ।  
 6      7  
 धौतिकर्मप्रभावेन प्रयांत्येव न संशयः ॥२५॥

Catarrh, asthma, enlargement of the spleen, (even) leprosy and about twenty types of (other) diseases arising from the excess of phelgm etc. are removed without doubt by the practice of *dhouti*.

NOTE : Diseases effecting the mucous membrane and causing accumulation or discharge of serous matter and similar other diseases which fall within this category can be treated with *dhouti*. For example, to relieve the congestion in the lungs of the asthmatics it is now advised to use instrumentation which helps to remove the accumulation of mucus likely to lead to dyspnea. The object of *dhouti* is similarly to remove such congestion by inserting in the mouth and swallowing a thin piece of muslin soaked in warm water to which the excess mucus sticks and is thus removed.

In a large number of cases, not less a thousand, this practice has been employed at The Yoga Institute with complete success excluding enlargement of the spleen and leprosy. Also where the easier process of *vamanadhouti* is not effective or precluded because of complications, *vastradhouti* may be used with the greatest care. That failure to appreciate the capacity of person suffering from above diseases to practice this *kriyā* and to improvise suitable alternatives or modifications is likely to cause difficulty in its application. Therefore the practitioner who is employing *dhouti* as a medical process should study his case first and prepare the patient through other simpler methods to be ready for its final application.

Apart from removing excess mucus accumulation from such areas as are affected, how *dhouti* effects the cure in the diseases above mentioned is a matter for scientific investigation and medical research. In fact, the benefits of *dhouti* are not in doubt, but what is most important is to determine its scope, technique and application through appropriate research.

1. *Kāsaḥ* in *B<sub>1</sub>* and *B<sub>2</sub>*.
2. So also *śvāsaḥ* in *B<sub>1</sub>* and *B<sub>2</sub>*.
3. *Kuṣṭa* is used in *B<sub>3</sub>* and *P<sub>1</sub>*.
4. *Kapharogānśca* is the reading of *P<sub>1</sub>*.
5. *Vidradhīḥ* is the reading of *B<sub>3</sub>*.
6. *Dhauti* etc. in *B<sub>3</sub>*.
7. *Gachantyeva* in *B<sub>1</sub>* and *B<sub>2</sub>*.

## GROWTH OF YOGA IN EARLY UPANISADS

by DRAUPADI SINGH\*

WHILE tracing the growth of Yoga in the ancient literature, the Upanisads come of immense use. The spirit of enquiry was very much to be found in this period when the Vedas and the Upanisads were composed. The Vedas themselves preceded the Upanisads by over a thousand years. The Early Samkhya system, postulating *prakrti* and *purusa* and denying God, was in the vogue. Conscious experience was analysed into two permanent and mutually exclusive categories.

Probably the Samkhya philosophy did not satisfy the seekers of practical spiritual development. The practitioners of various spiritual disciplines accepted part of the Samkhya theory of the Universe. They were not satisfied with the gap left by the Samkhya while explaining the mental and the spiritual. The *purusa* in the Yoga system was analysed further to bridge this gap and to provide a positive content. A link was established between the creation on one side and the *Iswara* on the other. Probably this introduction of *Iswara* into the Samkhya Yoga philosophy took place at the *Upanisad* time rather than at the time of Patanjali.

As the *Swetasvatara Upanisad* says, "Those who were devoted to meditation and concentration, saw the power of God (*Iswara*), hidden in his own qualities. He is the one who presides over all these . . ."

We are struck, while reading the older Upanisads, by the quest for spiritual knowledge at that time. "Sir, what is that which being known everything else is known ?" or "What is the method by which the elemental self attains union with the true self ?"

Although the spirit of self-realisation was so prevalent at this time, we do not come across a fixed methodology by which the goal of self-realisation could be achieved. From

\* Mrs. Draupadi Singh is a trained teacher of The Yoga Institute and has been away from her home, West Indies, in pursuit of Indian Culture.

time to time various methods were adopted and experimented upon. Thus in the *Brihadaranyaka*, the *Katha* and the *Swetaswatara* Upanisads we come across beautiful illustrations and hints at certain techniques of self-realisation. We do not meet often with separate mention of *yamas* and *niyamas* in the Upanisads because the spiritual disciple had to be well grounded into a moral and ethical life before embarking on study. The Upanisad itself demanded that its sacred teaching should be imparted to such a one "who had already disciplined himself and had conditioned his body and mind etc." We also come across some of the steps of the Yoga systems in the older Upanisads. Various technical terms like the five *pranas*, some of the *yamas* and *niyamas*, *pratyahara* and *dhyana* etc. are also met with here.

At one place in the *Katha* Upanisad, impressed by the discriminating intellect and spirit of detachment in the young *Naciketas*, the god of death, Yama, imparts him knowledge of the Self. That success in Yoga is not possible without moral qualities is mentioned clearly in the *Katha Upanisad*. "He who has not turned away from bad conduct, whose senses are not subdued, whose mind is not concentrated, who is not tranquil, can never know the Self by knowledge."

The illustration of the Self as the lord of the chariot and body as the chariot and the intellect as the charioteer is well known. The path of Yoga is further elaborated by Yama when he speaks of the individual and the universal self, the cause of rebirth etc. He concludes his message with the words "This they say is Yoga, the steady control of the senses."

We are also impressed in these earlier Upanisads by their reference to the anatomy and physiology as conceived by the yogis. The different nerves, the *susumna*, and the various nerve impulses, are all met with in these older works.

However to the student of Yoga, *Swetaswatara* Upanisad holds special interest. This Upanisad is theistic in character and emphasises the personal *Isvara* who is the manifold Brahman. The power of the divine are hidden by the qua-

lities of sattwa, rajas, tamas etc. It is the cause of creation, maintenance and destruction. The yogi who is devoted to meditation feels the power of God within him. We are told very much as in the *Yoga Sutra*, "As a result of the devotion to God, one achieves samadhi." Similarly as in the *Yoga Sutra* we are told of the importance of om. "By making the body the lower friction-stick and the syllable Om the upper friction-stick and by practicing the drill of meditation one may see the God within."

We also meet with the two ethical group of virtues Yama and Niyama here. "As oil in sesaemum seeds, as butter in milk, as water in the riverbeds, as fire in friction-sticks, so is the Self seized in one's soul if one looks for him with truthfulness and austerity . . ."

Again, we have "The self which pervades all things, as butter is contained in milk, which is the root of self-knowledge that is Brahman". Here the *Swetaswatara* indirectly suggests that the mind should be churned by *swadhyaya* for bringing out the hidden Self, as milk is churned for extracting the hidden butter. We have many practical hints also such as, "Holding the body steady with the upper part erect, causing the senses and the mind to enter the heart, the wise man should cross by the boat of Brahman all the streams which cause fear". Here *asanas* (meditative posture) and *pratyahara* are said to be methods through which the seekers of truth should overcome all obstacles on the spiritual path.

As to the pranayama practices, we are told, "Controlling the breathing, let him who has controlled all movements breathe through the nostrils with diminished breath, let the wise man restrain his mind vigilantly as he would, a chariot yoked with vicious horses." *Swetaswatara*, like the later *Hathayoga* works, mentions the importance of suitable environment and physical surrounding for the practice of Yoga.

We find scattered throughout the older Upanisads many of the eight steps of classical Yoga. We meet with the sixfold

path in the *Maitri* known as *sadanga yoga*. These are Pranayama, Pratyahara, Dhyana, Dharana, Tarka and Samadhi. Thus we may say that only at the time of *Maitri* that the yoga practices attained systematisation. Here again Tarka is probably svadhyaya of the Patanjali's system.

These Upanisads seem to stress on the control of the mind and meditation on Om as a method of attaining enlightenment. "The body is the bow, the arrow is Om. The mind is its point, darkness is its mark. Having pierced through darkness one goes to what is not enveloped in darkness. *Maitri* also lays much emphasise on *vairagya*. It believes that if one were to practice Yoga for six months with constant detachment then the infinite supreme mysterious yoga can be accomplished.

In conclusion, it may be said that while the above references to the early Upanisads are scanty, yet they throw light on how after realising the importance of a concept of an all-embracing reality, the seers of that time were busy enunciating various methods to identify the individual self with the highest self. These techniques enlarged on the belief in a personal God and were in essence in agreement with the later traditions of Samkhya Yoga of Patanjali and Hatha-yoga of the later practical yogis.

# GENESIS OF MODERN YOGA

by ANAND

THE Jamat (*entourage*) of Paramahansa Mādhavādāsajī was at one stage a large one. This consisted of his 600 and odd followers, several elephants, horses and other valuable things. He did not know much about his own Jamat ; nor did Paramahansa worry about food, clothing and such arrangements of the Jamat. Strangely, the problem of the Jamat used to get solved of its own !

There were many instances, however, which show how the matters of this large community did not get solved just without anyone's knowledge. Once Paramahansa Mādhavādāsajī decided to travel by train to another town with his entourage of two hundred. At the Malsar railway station, someone reminded Mādhavādāsajī about purchase of railway tickets for the large group. Mādhavādāsajī was as usual unmoved. He had to just reach the station by when news went round the town of the great Yogis's departure. A large gathering of devotees flocked the railway station for his *darsana*. And lo ! every one present including the railway staff placed before Mādhavādāsajī his token of love and devotion by way of small monetary contribution. In no time, the collection grew into a large fund sufficient to enable the pilgrim community to travel to Broach. The Station Master in the meanwhile had also made arrangements for comfortable movement of the group.

Paramahansa knew that most of the devotees in the Jamat were aimless wanderers interested in *bhajan* rather than *bhajan* i.e., devoted to food rather than prayer. Some of the disciples were followers of the devotional school, in the sense that they chanted the name of God while counting the beads of a rosary. A story was often narrated how these so-called *bhaktas* fell very short of the requirements of a true devotee of God. A certain king was said to have been a true devotee of God. All knew this but none knew to which God was the king devoted to. The reason for this was that the king muttered the name of his beloved God only to himself, and never audibly. Even the queen was not allowed to be present

near the king when he prayed. The king wanted the name—by which he remembered his God—to remain a secret till his death. Indeed, the king kept his secret for long. The queen was however becoming more and more curious to know what God the king prayed to. It so happened one day that inadvertently while asleep the king gave out the name of his beloved God, "Jai Jai Krishna". The queen overheard this and was overjoyed at her discovery. Early next morning she announced her discovery to the king. The husband however was shocked at this. The shock was so great that the king died of the shock. The story has a moral viz. the devotion of the king to his God was even greater than his love for his life.

There are indeed only a handful of such sincere devotees amongst the vast majority ; and so it was at Malsar too. Paramahaṁsa Mādhavadāsajī found only a few sincere students and he taught them all that he thought was worth teaching. Only two of his students were however initiated into the higher practical Yoga. One of the disciples was nicknamed Jai Jai Krishna, now an unknown recluse and another—familiar to the yoga world—Shri Yogendra.

At the hermitage of Malsar, Shri Yogendra was hailed by all devotees on his arrival. Blessings were showered on him for his success in the noble path. His stern physical and mental discipline, his innocent pranks and lofty ideals earned for him the name of *Mastamani* or the yoga-intoxicated. The association between the teacher and the disciple grew so intimate, as the latter advanced in his yogic studies, that none of them could dream of separation without remorse or agony.

Before his māhasamādhi Paramahaṁsa Mādhavadāsajī wrote a letter to Shri Yogendra in America, "I am proud of your work in America. You are doing the same thing for me what Swami Vivekananda had done for Paramahamsa Ramakrishna . . . Let these yogic kriyas be spread throughout the world. I knew that you would go to America and follow Swami Vivekananda in memorizing his Guru. It is presetttled—. . ."

## YOGA CENTRE\*

by JEAN GILCHRIST

THE city falls behind me  
As I come to the light ever steady ;  
The feeling of warmth throbs and deepens  
Like the vibratory hug of the sun.

Sukhasana. Talasana. Sukhasana.  
We turn into staturesque Buddhas ;  
Or shuffling shadows transformed  
Into an immobile calm.  
Then stretch to trembling heights.  
On tip-toe with arms turning upwards  
We follow the barefooted figure  
A slim pointed spear of light  
To pierce the hidden mysteries.

Let me move in that peace of my being  
From the drift's worn-out dreams and despair.  
Let me fall to rise even higher  
When desires, those tangible bubbles  
That burst and explode in the mind  
Swirl quietly out in the twilight  
As we take to that motionless state  
Yogendra Nispanda Bhava . . .

\* Impression of a student of Mrs. Jill Vijayadev's class at the Yoga Education Centre, Melbourne after attending Yoga Education course. Jean Gilchrist is a copywriter for over ten years.

## WHAT DO YOU SAY ?

THERE is a general feeling among the students of Yoga that the yoga masters are secretive or alternatively unwilling to part with their knowledge to those who approach them. The fact that such knowledge is coming to light and that the yoga technology is widely appreciated not only in India but also in other countries is rather a proof of the fact that all is not secret in Yoga.

It is equally true that the yoga masters do not impart all knowledge to all students—maybe for many good reasons. These reasons are often not disclosed ; and this attitude has given rise to suspicion and resentment since, in the modern world, science approves of disclosing all details. These are available during learning and even in books. What the scientists keep to themselves is known only to them as also the reasons for the same. So while science is open to all, the scientists are not.

In Yoga, therefore, the unwillingness of the yoga masters to part with certain details—usually the key points—should have some deeper meaning and purpose. That alike the scientists, the yogin is interested in human welfare—probably to much higher and greater extent—cannot be doubted. The question is whether he should disclose all the technology for all and sundry as is recommended by the students of science or should he be discriminative to pass such knowledge only to those who are likely to benefit from it and benefit others ? This poser has been there for long and is aptly confronted by Mr. M. Ebert of Germany in his recent letter quoted below.

The students of Yoga are hereby invited to express themselves on this vital issue in a constructive way so as to help others to understand both sides of the picture i.e., the limitations of the science and the scientists affecting the general and personal problems of man, the use and abuse of science, the evaluation of how much good against how much evil is probable and whether any knowledge in the

hands of undesirable and reckless elements really contributes to human happiness.

"I find the *Journal* to be an interesting and useful source of information for all interested in the subject. I hope that the volume of this writing will increase to meet the urgent demand for expert instruction in this field.

"I appreciate that a vast knowledge is required in order to instruct and guide other aspirants successfully. Although I have been able to help many people, I do feel that my knowledge of the subject should be still further expanded.

"In your *Journal*, yoga "teachers" are often being strongly criticized. I admit that some individuals engaged in teaching Yoga are irresponsible and fully unqualified for the task but credit must be given to many sincere teachers who are seriously endeavouring to help the suffering and the afflicted. They are acting in good faith and if their knowledge in the field of Yoga is limited or even wrong they can hardly be blamed. Few Europeans will ever be able to travel to India in order to obtain comprehensive training from a true guru. Those who apparently had the fortune to meet qualified teachers in India found them unwilling to impart their knowledge to anyone. Others tried to increase their knowledge by making written enquiries at long established centres or famous individuals with similar results. I can testify that in most cases information on yoga technique etc. is generally refused without any further explanation.

"Although I appreciate the necessity of the teacher-pupil relationship in some instances, I feel that in many cases the strict rules of the past should be relaxed to suit modern requirements. If most of the effective kriyas could only be practised in the presence of a highly qualified Master then naturally only very few people will ever benefit from Yoga. We do not believe in the necessity of keeping most yoga practices secret although we agree that some (very few indeed !) could not be disclosed to everyone. We trust that the responsible centres and individuals in India will

shortly be able to see this point lest our efforts to spread the science of Yoga be in vain.

“Many young Indian students come to Germany to learn from us the sciences of the West. Some of this knowledge can be just as dangerous as Yoga, if misused. We are however not insisting in a particular teacher-pupil relationship or demand surrender of the student to the Master in the Indian fashion. All knowledge is indeed freely imparted to anyone who desires it without any reservation whatsoever, and books which contain this knowledge in every detail are likewise available to everyone. I see no reason why this method may not be adopted in respect of Yoga. Mere criticism will certainly not disperse ignorance if knowledge and enlightenment is not available. Don’t you agree? Good wishes for you and your great work at The Yoga Institute.”

#### ANNOUNCEMENT

The publication of the symposium *Yoga in Modern Life* which is in press has been delayed and shall be released sometime in the middle of 1965.

#### REQUEST TO SUBSCRIBERS

Your subscription to this Journal has ended with the last issue. If we are to supply the copy of Vol. X by V. P. post or under Registered post, it deprives the Institute of nearly 20% of the subscription. The amounts should therefore be remitted by Money Order: if by cheque, it should include the Bank charges. Foreign remittances should reach us in time to save reminders which also cost 20% extra to renew the subscription. Your early co-operation is requested so that the new list of subscribers may be ready in time, and the continuity is maintained. Please remit directly to The Yoga Institute.

## THE YOGIN AND GOVERNMENT EXPERTS

THIS is a part of conversation which took place between the yogin and a governmental committee of medical experts. It reflects the inhibitions and limited interest the latter hold in Yoga. Not claiming to be yogins themselves, their objective interest and evaluation gives Yoga a slant which does credit to none. The "unusual" is what is upper most in their mind to get a scientific "kick" out of Yoga instead of studying it as a process of special education.

DR. A.: Can anybody stop heartbeats and pulse?

S. Y.: Heart function cannot be stopped altogether.

DR. A.: The people who bury underground, do they not stop their heart?

S. Y.: Even there, the heart does not stop functioning. What happens is that the function both of circulatory and respiratory systems decrease to an extent that the same are, as it were, not felt.

DR. M.: Does a yogin stop his heart?

S. Y.: We do not teach any of our students to stop his heart from beating. We are not interested in such "miracles."

DR. A.: Then there is no voluntary control possible over such functions.

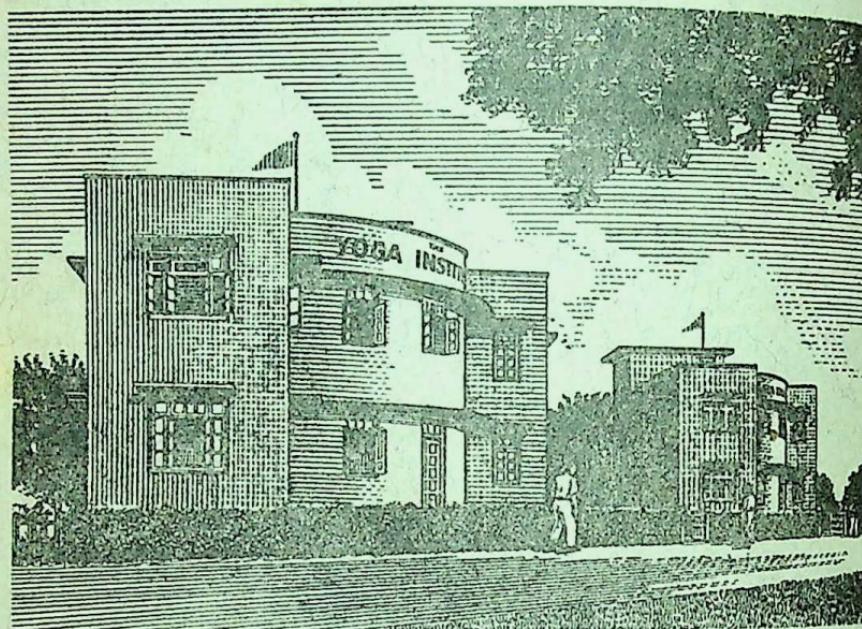
S. Y.: Many such things can be done by a simple form of respiration as taught at this Institute ; the results can also be proved.

DR. A.: Is there any scientific proof?

S. Y.: It cannot be available without scientific instrumentation but, as at present, no such facilities have been provided to this Institute by the government. On our own, it may take 25 years to prove scientifically what we have gone through experimentally.

DR. M.: The world wants scientific proof.

# You Can Also Help The Yoga Institute



THE Yoga Institute of Santa Cruz is engaged for the past 46 years in reorientating and popularising the old science of Yoga. It is recognised as the leading institute in the field and has helped large number of persons through Yoga. The Institute which is self-supporting has incurred heavy expenditure during the last 46 years.

This year the institute is called upon to re-pay a large loan of Rs. 75,000 by the end of December. The Institute has no reserve funds for the purpose and undergoes losses even to run its various activities.

You can also help The Yoga Institute in its work of spreading the message of Yoga. Please contact the Secretary, The Yoga Institute, Santa Cruz, Bombay 55.

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Owner: The Yoga Institute, Bombay 55.  
Published by Dr. Jayadeva Yogendra for The Yoga Institute,  
at The Yoga Institute, Santa Cruz, Bombay-55 and printed by him  
at The Examiner Press, Meadows St, Bombay-1.  
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# JOURNAL OF THE YOGA INSTITUTE

VOLUME X. 3

OCTOBER

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## THE YOGA INSTITUTE SANTA CRUZ, INDIA

Old Volumes : Rs. 7; 15s; \$ 2.00. Annual Subscription: Rs. 5; 10s; \$ 1.50  
Volume begins in August and is Published on the 20th of each month.

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.....ACTIVITIES OF THE YOGA INSTITUTE  
OF SANTA CRUZ, INDIA

- As a Research Institute recognized by the Government, scholars are accepted for academic, scientific, and educational researches on Yoga. Scholars are placed under competent guides with library and laboratory facilities after their Certificate Course, for a period of one year. On the acceptance of their thesis, they are declared eligible for the Diploma of Yoga Education course.
- As a special Training Institute of Yoga recognized by the Government, the Academy provides for both (i) Certified Teacher of Yoga Education and (ii) Diploma courses. The course for the first is for six months including two months probation and is open to men and women who have passed their intermediate examination or are in a position to conduct yoga centres in their areas. The course provides for theoretical and practical instruction in various aspects of yoga education. Apply for Fee and Hostel facilities with food, per month. Prospectus at 50 nP. in postal stamps.
- The Institute maintains a highly specialized clinic and hospital for treatment of refractory cases under qualified medical practitioners. Fee for medical examination and consultation Rs. 20. Apply for indoor and outdoor fees. Also for special and general yoga class for minor ailments. Free beds will be available when the Government or others provide for the same.
- The Yoga Extension Service conducts yoga classes both for men and women at the headquarters and at other centres. Trained teachers of Yoga are also provided by the Yoga Extension Service for conducting yoga classes.
- The Institute conducts Yoga Education Weeks, Exhibitions, Lectures, Symposiums, Documentary Film shows, Visual Education with Lantern slides, etc. Special arrangements are made for visitors and tourists by prior intimation one day in advance to acquaint them with the various aspects of Yoga Education.
- The Institute publishes books on Yoga in Library and Pocket editions. Of the two dozen titles so far published only four are at present available, viz., *Yoga Asanas Simplified*, *Yoga Hygiene Simplified*, *Hatha Yoga Simplified* and *Yoga for Women Simplified*. The annual subscription to the *Journal of The Yoga Institute* is Rs. 5; 10 s.; \$ 1.50 payable in advance.

# The Yoga Institute

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## Telephone



THE MONTHLY JOURNAL  
OF THE YOGA INSTITUTE  
OF SANTA CRUZ, INDIA

Editor : Jayadeva Yogendra, M.A., Ph.D.

VOL. X, 3

OCTOBER

1964

## HOW TO BEGIN THE STUDY OF YOGA

by SHRI YOGENDRA

It is known that the study of Yoga is meant for all. This however in itself is not enough because any endeavour (*puruṣārtha*) calls for a precise methodology to make such an attempt successful. What then are these requisites to enable one to undertake *safe* and *fruitful* study of Yoga? Certainly, it stands to reason that no man can begin Yoga with all kinds of inhibitions and impurities whether physical, mental, moral or spiritual and still hope to achieve success in Yoga.

Viewed scientifically, study of Yoga is an experiment one conducts on oneself to exploit the maximum human potentialities in all aspects of his life. A great deal of preparation is thus necessary to make oneself fit for such an experiment to be foolproof. No scientific experiment is successful unless the container in which the same is conducted fulfils the requisites necessary for such a purpose. The yogin regards his body as an instrument through the agency of which he is to carry out his experiments in human possibilities. The interrelationship of the body with the mind and *vice versa* was abundantly appreciated by the ancient yogins; and therefore the very first requisite recommended for the right study of Yoga was an integral conditioning of the body-mind-complex.

Again, in considering the first step towards Yoga, it was realized that any physical technology devoid of psychological co-operation lacking strong motivation is of no avail when

practising Yoga. Those who fail to realize the highest in Yoga in spite of their religious practice of its technology have only to blame themselves for having not heeded the elementary essentials. For the great experiment of Yoga, if the result is to be what it should be, it is extremely necessary that the body-mind-instrument-complex is available for the experiment at its highest purity so that the ingredients which are to mix to cause a given result do not get affected by the impurity of this complex. And, secondly, notwithstanding the ideal instrument, the ingredients to be mixed—like the chemicals—should be all there in their required proportions. The experiment will prove a failure if the proportion of the ingredients remain maladjusted to the required formula as prescribed by Yoga. For example, a student following āsana for the whole day, may never have the genuine yoga experience because only one ingredient has been used instead of the total of over hundred such items. An isolated study of one or more items of what represents integral Yoga can be fruitful only to a limited extent—in fact, being partial it has no genuine relationship to what is sought as yoga experience.

So the first step in Yoga relates to the conditioning of the body-mind-complex which should so determine his personal attitude and behaviour first to himself and second to the society in which he lives in such a manner that the instrument through which he is to work remains totally immune from personal and social atmosphere. This is not a new thing to science which insists on the controlled, conditioned experiments so that changes of weather, light, air and similar elements do not effect the results of an experiment. So with his body—as the test-tube which should be of the highest purity and uncontaminated—the student of Yoga should carry out his experiment in a scientific manner by mixing the ingredients of eightfold Yoga in the sequence and ratio as recommended.

A further precaution becomes necessary at the initial stage and that is of rightly adjusting (i) the major motivation, (ii) guide to value-judgements in light of the first, (iii) the appropriate attitude based on the previous

two, and (iv) the matching behaviour to self and others in harmony with the previous three. Such a course of study which an aspirant to Yoga should follow right in the beginning is known as disciplinary Yoga where the foundation is laid for the great experiment on the *ne plus ultra* of Man.

The yoga commandments or code of conduct which comprise in one the cardinal principles of motivation, value-judgement, attitude and behaviour are based on the absolutes and therefore universal. Like a child who is guided in the beginning by the mother, so is the yoga student by his guru with education or discipline in the yoga way of life. It begins with negation alike the child education where he is told *not* to touch hot things and many such "Don'ts" which are likely to harm him. The first in order is technically known as *yama* or disciplinary restraints. It is termed as a code of restraints for such discipline consists mainly of important and universal "Don'ts" or things that a yogin should avoid or is prohibited from doing or from which he should totally abstain. Popularly, as advocated by all religions, they contain ethical virtues by negation—negative virtues—which are expected to re-educate the man to a new way of life in terms of Yoga and with the aid of which the all-too-human mind is to a great measure conditioned and purified of its gross impurities. The yoga experiment is then supposed to have well begun.

Instead of dabbling with *āsana* and *prāṇāyāma* as a ritual for good health, Yoga insists that the good health as conceived by Yoga will not be possible without first going through the disciplinary course. This is not sufficiently appreciated or scientifically understood by the yoga enthusiasts who plunge into physical practices without any foundation for the right approach to Yoga. If the yoga experiment were to be successful, the first study with which ordinary people should begin their yoga work is to observe *yama* or disciplinary restraints as a first lesson.

According to Patañjali, there are five yamas. They are : 1. *ahimsā* or non-violence, 2. *satya* or truthfulness,

3. *asteya* or non-stealing, 4. *brahmacharya* or purity and moderation in sex life, and 5. *aparigraha* or non-convetousness. To these five disciplinary restraints have been added other six elements of (i) *kṣamā* or forbearance, (ii) *dhṛti* or fortitude, (iii) *dayā* or compassion, (iv) *ārjava* or open-heartedness, (v) *mitāhāra* or moderation, and (vi) *śauca* or cleanliness. Therefore, according to the latter yoga authorities—especially *Hathayoga*—such restraints are ten in all. For example, some have eliminated *aparigraha* of Patañjali and replaced it with one of the later observances i.e., *śauca*. Other authorities mention twelve *yamas* by adding *śraddhā* or faith and *mauna* or silence i.e., two more restraints to the ten already enumerated by the *Hathayoga* authorities. Later authorities and traditions have even included five other controls i.e., the control of hunger, sleep, breath, cold and heat—through control over the physical senses.

These then are the great vows incumbent on all the students of Yoga whatever their rank, age or profession. It forms the universal ethical background of yoga technology and the success of the yoga experiment is wholly dependent on the progress one makes in this essential conditioning for further study of Yoga. Those who will not accept this formula but go straight to yoga practices will not benefit sufficiently—in terms of Yoga—although they may be better off physically or mentally by undergoing some of the yoga practices.

To put it honestly, the real Yoga is always for the yogin, but the waste of its rituals in the form of mechanical study may prove useful even to the unwary not specially interested in Yoga but interested more so in himself. It may be further emphasized right here that these universal great vows for conditioning the body-mind-complex as a first step in Yoga are not limited either by life-state (*jāti*), space (*desa*), time (*kāla*) or circumstance (*samaya*). Since these become an *alibi* in the hands of hypocrites, Yoga has seen to it that they are adhered to were the experiment to be successful.

As human consideration, however, the yogins took cognizance of the society which must continue to function

and also of the social content of the good, bad and indifferent people that inhabit it. So in the initial stages, some leniency has been shown to the householders who have certain professions as their duties. Thus, when the application of *yama* has to be varied so as to make them limited, the universal (*sārvabhaumā*) great vows become secondary, better known as *anuvratas*. In the beginning, the secondary discipline might serve the purpose of Yoga and is thus allowed to the householders *only as special privileges*. For the perfect would-be-yogin, however, the disciplinary code should remain universal and unalloyed.

# THE HUMAN BODY IN THE LATE UPANISADS

by S. G. DESAI

THE knowledge of creation of the body, the different nerve-centres (*cakras*), the breaths (*prāṇas*), the *nāḍis* (conduits), the five great elements and their places in the body, the vital parts of the body (*marma*), the eight-petalled lotus, the five 'dosas' (impurity) with reference to the body, are some of the important topics that are mainly studied in this section.

The *Śārīrikopanisad* gives the following details about body in general. The human body is the *samanvaya* of all the five great elements, the earth etc. The ten sense organs are the forms of these elements only. The hard part of the body is formed from the earth, the liquid from water, the lustre and heat from *tejas*, the moving character from the wind and the vacuum from the sky. The attributes such as *śabda* (sound), *sparsa* (touch), *rūpa* (form), *rasa* (taste) and *gandha* (smell) belong to the sky, wind, lustre, water and earth respectively. In addition to the ten organs, viz. the five sense organs and the organs of action, there are four more internal organs i.e., the *Manas*, *Buddhi*, *Ahamkāra* and *Citta*. These four have the functions of desire, doubt, superimposition and pride respectively. The *manas* has its seat at the end of the throat; *buddhi* resides in the mouth; *ahamkāra* in the heart and *citta* in the navel.

The five elements make in the body as following :—the bones, skin, *nāḍis*, hair on the body and the flesh belong to the earth (*prthvī*). The urine, cough, blood, the semen and the sweat are the parts of water; hunger, thirst, idleness, delusion and sexual feeling are due to the *tejas*. The movement, the opening and closing of the eyes (*ānmeṣa* and *nimesa*) are due to the wind (*vāyu*). The sexual desire, anger, avarice and fear are due to the sky (*ākāśa*).

Also the three *guṇas* associated with the body are *Sattva*, *Rajas* and *Tamas*. The *sattva* *guṇas* again are described to be the following : (1) *Ahimsā*, (2) *Satya*, (3) *Asteaya*,

(4) Brahmacarya, (5) Aparigraha, (6) Akrodha, (7) Guru-śūrūṣā, (8) Śauca, (9) Santoṣa, (10) Ārjava, (11) Ama-nittva, (12) Adambhitva, (13) Astikarattva and (14) Ahims-ratā. One indulges in the following due to the Rajas : performing action, enjoying and speaking. The ego is created by Rajas only. The states of sleep, delusion, passion and sexual urge are caused by Tamas. To the Sattva-guṇa belongs the Satyajñāna, to the Rajas the Dharmajñāna and to the Tamas the Timirāndha.

Out of the four conditions of the soul the waking, dreaming, deep sleep and the *turiya*, the waking condition is endowed with the fourteen organs (Karaṇas). The dreaming condition is connected with the four internal organs (Manas, Buddhi, Ahaṅkāra and Citta called as Antaḥkaraṇa Ca-tuṣṭaya) only. Citta alone functions in the deep sleep condition. But there is the connection with the Jiva only in the Turiya condition. The Paramātman is called the Kṣetrajña (The knower of the body).

The subtle body (*liṅga deha*) is composed of the seventeen elements (i.e., the five organs of action, the five of sense, the five breaths, *buddhi* and the mind). The Prakṛti is eight-fold as formed of the five elements, mind, Buddhi and Antaḥkaraṇa. The five senses of knowledge and the five senses of action and the five objects of senses (*viśayas*) are the effects of Prakṛti (*vikāras*). When the eight-fold Prakṛti is added to these fifteen, the elements become twenty-three and Avyakta or the Pradhāna is the twenty-fourth element.

The sixteen parts rising from the Brahman are described in the *Trīṣikhi Brāhmaṇa Upaniṣad* as the life, faith, ether, air, light, water, earth, organs (sensory and motor), the mind, food, vigour, austerity, mantras, action, the words and name. The creation from the Brahman ends with Pañcikaraṇa. First animate beings were produced and then the inanimate. Thence the herbs, the Piṇḍas of four kinds, flesh, bone, marrow and vitality. The Piṇḍas are produced by the union of the two fluids i.e., the sperm and the ovum. The piṇḍa made of food is situated in the region of the navel. In the

middle of this, is the heart resembling a lotus and with a stalk along with the sense organs in the interior of the organism. The seed of this is the Piṇḍa of Tamas in the form of delusion, motionless mess, without self-consciousness, dependent and *manas* situated in the throat. The world is thus mixed up with the mind spotted with ignorance. The inmost Ātman of the form of exclusive Bliss stands in the head. The Parāṇa-Piṇḍa shines in the form of the world, endowed with endless power.

The *Garbhopaniṣad* also describes the general internal details about the human body. According to it, the body is śadāśraya because it knows the six-fold flavours or tastes (sweet, sour, salty, pungent, bitter and astringent) or the six notes of music (Ṣadja, R̥ṣabhbā Gāndhāra, Madhyama, Pañcama, Dhaivata and Niṣāda). These musical notes become ten by adding the Iṣṭa, Aniṣṭa, Śabda and Samjñā to the six already mentioned. There are seven colours with reference to the body. Sarīra is so called because the fires directly resort to it (*Sākṣat agnayah hi atra śriyante—jñānāgni, darśanāgni, and kośthāgni iti*). The three internal fires are that of knowledge, of the scriptures and the one in belly. The kośthāgni or jātharāgni digests the four-fold food (khādyā, peya, lehya and coṣya). The jñānāgni helps to distinguish between good and bad deeds. These are again compared to the three sacrificial fires such as Dakṣināgni, Gārhapatya and Āhavaniya which reside in the heart, belly and the mouth respectively.

The soul is the sacrificer, Buddhi is his wife, the mind is the priest called Brahman, the Lobha (avarice) etc. are the beasts to be offered and Dhṛti is the Dīksā, the sense organs the utensils for sacrifice, the organs of action are the oblations, the head is the postsherd, the hair are the Darbha grass and the mouth is the internal altar. Thus the act of eating the meals is said to be a kind of sacrifice only. The head is formed of four potsherds. There are sixteen teeth each in the upper and lower jaw. There are more than seven vital points, one hundred and eighty joints of bones, one hundred and nine muscles, seven hundred veins, five hundred majjās, three hundred bones and sixty-two-thousand pores on the body.

The heart has the weight of eight palas and the tongue is of twelve palas. The Vāta, Kapha and Pitta, Meda, semen, the urine and stools are according to the diet. These constituents are said to be described according to the *Paippalāda sāstra*. The *Trisikhībrāhmaṇa Upaniṣad* states that the height of the human body is ninety-six digits in length, when measured by one's own fingers. The vital breath is longer than the body by twelve digits. One normalises or shortens the measure of air in the body with the help of the fire generated in it by the practice of Yoga. The fire (*sikhiṇi*) situated in the middle of the body is triangular in shape in the case of bipeds and it is quadrangular in case of quadrupeds. In the body of a bird it is circular, in that of a reptile it is hexagonal and it is octagonal in the bodies of the *svedajas* (or born of sweat i.e. bugs etc.) and insects.

The *Trisikhī Brāhmaṇa Upaniṣad* states the *marmasthānas* or vital parts in the body to be the following eighteen :—the big toes of the feet, the ankles, the middle of the shanks, the middle of the thighs and the roots thereof, the anus, the heart, the genitals, the middle of the body, the navel, the throat, the elbows, the root of the palate, the root of the nose, the regions of the eyes, the middle of the eyebrows, the forehead with its roots and its upper part, the root of the knees and the root of the two hands.

The places of the five great elements in the body are described as follows :—From the knee down to the sole of the feet is the seat of the earth, that from the knee upto the hips is that of water, from the middle of the body down to the hip is the place of fire, from the navel to the nose is the seat of air and from the nose upto the Brahmarandhra is the seat of the Ākāsa (ether). The *Maṇḍalabrahmaṇa Upaniṣad* describes that lust, anger, breathing out the inhaled air so as to interfere with proper control of breaths, fear and sleep are the five inherent defects in the body. They are to be rooted out by the cessation of all volitions with desire, cultivation of forbearance, temperance in food, obliteration of the notion of duality which is the cause of fear.

## “DOCTOR-CAUSED DISEASES”

by MORTON M. HUNT

“At least a tenth of all patients suffer from doctor-caused diseases.” “One antibiotic led to a three-fold increase in infant deaths.” “A pill, an injection or a minor operation may lead to severe illness or death.” “Doctors often lack the information they need to calculate risks.” “Some doctors refer to miracle drugs as *antibiotics of desperation*.”\*

People frequently treat the doctor like a retailer ; if he hasn't got the latest thing, they'll go elsewhere. And some physicians fall into the trap. “The businessman-doctor,” Dr. Modell recently wrote in *Science*, “must please his customers if he is to keep up their trade. If they apply pressure for a new drug, the businessman's ethics are not sufficient to keep him from giving way.”

It is thus no wonder that doctors today often overtreat their patients. To be sure, when using any *dangerous drug* or procedure, they are likely to speak of taking a “calculated risk”. This has a reassuring scientific sound, which the facts belie. For in only relatively few cases do complete enough data exist to make a real calculation of risk possible. Penicillin, for instance, is known from careful mass surveys to produce allergic reactions, including skin eruptions, asthmatic attacks and aching joints, in about three per hundred people treated, and to cause anaphylactic shock only about once per million times. But far more often, the data are not nearly as reliable. After initial testing and release by the FDA, reports of side effects appear, one by one, in the professional journals. Some doctors send them in, others do not, and in any case, the published accounts rarely tell how many patients, in all, were exposed to the drug—so that no risk ratio can really be extracted. “With our present

\* These are some of the modern medical howlers quoted from *Look* December 1963.

method of reporting *toxicity*,” says Dr. Ethan Allen Brown, Boston allergist, “the clinician faced with a particular patient has neither the information nor the attitude he needs to measure the hazards involved in using modern potent drugs.”

A report in *Antibiotics Annual* for 1959-60 tells of a number of cases of permanent deafness due to the antibiotic dihydrostreptomycin. The tragedy was that it had been used for *routine prevention of infection*, rather than as a life saving last resort—which is the only case in which the calculated risk would have been justifiable. A number of people have gotten relief for poison ivy from cortisone—but a few of them *have paid the penalty* of developing an ulcer or even sustaining a heart attack.

Chloromycetin is also being very frequently used for boils, sore throats, grippe and other minor conditions where even the small risk of fatal side effects should rule it out.

Doctors themselves are of several minds about what to do concerning the iatrogenic diseases. Some are Pollyannas, seeing only good all around them. Optimists find these diseases insignificant in comparison to the dramatic decrease in death rates of communicable diseases, the shortening of time required for hospitalization in mental illness and the saving of millions of dollars by both patients and the community. Other doctors, in contrast, describe themselves as therapeutic nihilists. One eminent consultant says, “Frankly, I think that by far the larger part of what we do to patients today is useless—when it isn’t positively damaging.” Some indicate their attitude toward the more powerful germ killers by calling them “antibiotics of desperation,” and others sum up their philosophy in such an apothegm as, “The difference between a good doctor and a bad doctor is very great, but that between a good doctor and no doctor is very small.”

Somewhere in the middle lies the Golden Mean toward which thoughtful doctors strive—a judicious combination of daring and caution, of action and reflection. The attitude of such medical men was expressed by Dr. Barr a few years

ago in a lecture at an AMA convention. "These accidents, risks, and dangers," he said, of iatrogenic disorders, "may be regarded as the price we, as responsible physicians, must pay for the inestimable benefits of modern diagnosis and therapy." But, he added, "It is suggested that it may be as useful to the patient that his physician know when not to treat as when to treat, and that the use of potentially dangerous agents for trivial or inconsequential complaints may not be justified. Only by discipline and understanding may we . . . minimize the price we and our patients pay for modern management of disease."

It would also help greatly if patients were to stop demanding the latest thing of their doctors, control their eagerness to "take something" for whatever ails them and resolutely refuse to shop around for a doctor who will "do" more than their own doctors. When patients learn to regard the doctor neither as a shopkeeper nor as a medical magician, the doctor himself will be better able to play his proper role—that of the cautious but sure-handed scientist-healer.

END.

#### ANNOUNCEMENT

The publication of the symposium *Yoga in Modern Life* which is in press has been delayed and shall be released sometime in the middle of 1965.

## THE CREAM OF YOGA

by PER WINTHER

WHAT attracts people to Yoga? Why do they take to Yoga? What do they hope to get from it? A friend of mine, who is a part-time yoga-teacher in Hong Kong, said that they could be divided into two groups: (a) Those who came for their physical FITNESS: and (b) those who came for the sake of their physical and mental RELAXATION.

This is a good generalization on yoga students *outside* India, although there is a third, big group who come for both (a) and (b). One wants a method for keeping the body slim and healthy, as also an effective system to relax and recuperate in the rush and hurry of modern city life.

But why stop here? Why drink only the bottom of the milk? Why not try to taste the CREAM as well? We can do this when we know the process, but we must also be able to digest it. Thus, when we know how to extract, and when we can assimilate what lies in the cream of Yoga, a certain attitude will gradually make itself felt in the background of our life, later to become the base of our whole psychological make-up. We will gain confidence.

**FIRST : Confidence in Ourselves:** Physiologically, we get to know our system and how it functions. Everything is under perfect control. We will never be alarmed if anything happens with our machinery. For we will know how to put it right —where the screw is loose—where a little oil is needed.

**SECONDLY : Confidence in Others:** We will be natural and at ease when with our nearest family, when with our friends, and everywhere else in our relationship with people. Shyness and fear will not creep in and make us feel awkward (homo-phobia.) We will be free from the different frights or phobias which so many are imprisoned with (f. inst. stage-fright). We will be *Our Own Self*, not trying to be something else. Others will feel our calmness and be attracted to it.

**THIRDLY : Confidence in Circumstances :** There are times when “bad” things happen, which we have no control over: natural calamities and catastrophes, where property is destroyed and people are killed. Here, whatever happens

around and about us, it should not throw us off our balance. From the biggest earthquake down to the smallest friction in our daily life, we should stand firmly on our two feet. In such instances we will sail through the rough seas with the yoga attitude of complete surrender and indifference (Ishwara Pranidhana).

An example may illustrate how this is done : I have during the past twelve years or so collected a number of books on Yoga and similar subjects, altogether several hundreds. For me they were very precious, and they were my only possession. For convenience in travel they had to be packed and sent away before leaving India. On arrival here in Hong Kong I get to know that it is highly possible they have disappeared.

How shall I take this ? Hope they will be found ? No! Then the disappointment if they don't will be so much greater. The yoga way of thinking is as follows : Yes ! I have lost my books (which means everything I owe). I am not sorry, for this is a wonderful lesson. I have lost them because I had become attached to them and depended on them. I had hindered my own development by chaining myself to all this literature. Now I am free ; I am happy ; I know that I will get what I need when I need it.

It must be emphasized here that this is not negative pacifism, but a very positive realism. It does not mean that when a window bangs in the night, we shall turn around and pretend sleeping. No, get up and close it. If, however, we cannot stop the disturbance, then we must try to get along with it, cheerfully.

*LASTLY : The Guiding Principle Behind :* It is quite obvious—is it not ?—that underlying these three points, there is complete self-confidence that one is on the right path (YOGA). Whatever one's religious faith or spiritual outlook one feels that the highest principle in which one believes, is the guide. You may call this your own intuition if you like. It is not only this for whatever happens does so because it was meant to be so; and what is more, **WHATEVER HAPPENS IS THE BEST THAT COULD HAVE SO HAPPENED.**

His Serene Lordship the Van. Hutulku Kwang Hsih of the Ch'An Cheng Lob' centre, Sin-Kiang, Northern Tibet, who was here sometime past, gave us hints about your marvellous teachings, and recommended so highly your spiritual standard that we decided to seek to establish a firm contact with The Yoga Institute.

We are really happy to discover in you that erstwhile spirit of the truly Enlightened Ones, and to see that you realize the full significance in regard to the imperative necessity of proceeding to create *a common ground of understanding* between the diverse and variegated systems of thought and organizations of similar objectives, crushing down all barriers of prejudice, levelling all the chances of misunderstanding, destroying once for all the disagreeable mefistofelian procedures of bigotry and other irrelevant means of clanish aims.

New times are ushering and new methods must needs be harboured, and no doubt a New Deal must be entered into so that true *spiritual* values be upheld and professed. A new era is dawning, indeed, but this will be true only to the extent that the *truly Enlightened Ones* will realize themselves that *they are the ones responsible for the world's orientations and moves*. Conscious of this fact, we wanted to have your frank and honest opinion, and we believe we have it now, and we cannot do anything but thank you for your lofty-mindedness and serene realization.

We appreciate to the fullest extent what you have to content with in seeking and endeavouring to put across the *real Yoga*. We have championed this cause here in America and in Europe for the past four years and recently started a wholesale campaign against false mysticism and imposture in the name of Yoga and Buddhism. We fought for the principles and demonstrated to the American public that the so-called "Yoga" and "Dharma" *taught here in the West at large is pure "bunk"* and exploitation of human credulity. To this effect we have collected evidence aplenty and the

\* This is a *reprint* of the communication addressed to this Institute by the Directors of The Philo-Plytechnical Centre Inc. with the Hqrs. at Pasadena, California, U.S.A. nearly three decades ago and published in Vol. III, Nos. 17-18 of 1935.

same is to be forwarded to the United States General Attorney with a plea for action and a better legislation regulating the function of bodies using the names of the esoteric philosophy and sacred traditions of the Orient. You could never imagine thoroughly the amount of silliness and superciliousness propounded under a sacred cloak by many organizations in the West who claim exclusive rights to teach Eastern Wisdom.

The three-fold object, viz., (i) to defend the purity of Yoga, (ii) to maintain the sanctity of Yoga, and (iii) to diffuse the *real Yoga* is the best means to combat the present misunderstanding.

We are interested in this plan of yours for, we understand, it originates in the urge of creating a sound standard for practising and teaching Yoga, and endeavours to put an end to the endless charlatanry created around the mysteries of Yoga, and the mercantilism of pseudoswamis. America is invaded with such falsehood. But just the same, we are to blame for this sinister and hypocritical charlatanry, if we tolerate it, if we do not protest, and if we fail to express our authorized disconformity with the thousandfold delusions propounded in the name of Yoga and Dharma. In most cases, the Hindus themselves are to blame, for they come here and find that their dark skin and their nationality constitute a sort of illimitable capital. A large majority of the Hindus who reach the West *convert themselves almost overnight into Swamis, Yogins, Jnanis, Rishis or Mahatmas*, certain of success even if they are as ignorant and irresponsible as simple coolies that hardly have a thought of their tremendous misfortune. After such exposés as these "sages from India" propound, no one should express astonishment to hear the nonsense proffered in regard to Yoga and Dharma by western "doctors".

Perhaps our best move at present would be to put the *false yogins* and tinpot swamis out of business, but this might be done only after a strong *union* of the Enlightened Societies is created, with sufficient power and ability to express its fundamental values and to enforce its condemnatory or enlightening decisions. Here, *Yoga* is so disreputed, so dragged into sexual perversions and *associated with all sorts of silly practices that when the real thing comes no one will be prepared to believe it, no one will appreciate it, and no one will take it seriously*.

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On 29th November 1964, The Yoga Institute will be holding a cultural programme at the Birla Matrushri Hall, Marine Lines, Bombay at 9 A.M. to announce the beginning of its Golden Jubilee Programme.

This day will be an important day in the history of Yoga. Since this will be the first organised institute on Yoga in the world that would have reached this age. The Yoga Institute of Santacruz has been a pioneer in the field of education, therapy, research, social welfare etc. Thousands of persons throughout the world have been beneficiaries of the reorientation work being carried out at this Institute.

You are also invited to participate on this momentous occasion of the inauguration of the Golden Jubilee Programme by attending on Sunday 29-11-64 the dance drama (*rasa*) of the famous Bhaktiyogin SURDAS by purchasing tickets for yourself and friends. If you are outside Bombay you can still get all the information through the Souvenir by enrolling yourself as an Ordinary Member.

HELP THE YOGA INSTITUTE, SANTACRUZ, TO SPREAD  
THE MESSAGE OF YOGA FAR AND WIDE.

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Owner: The Yoga Institute, Bombay 55.  
Published by Dr. Jayadeva Yogendra for The Yoga Institute,  
at The Yoga Institute, Santa Cruz, Bombay-55 and printed by him  
at The Examiner Press, Meadows St., Bombay-1.  
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# JOURNAL OF THE YOGA INSTITUTE

VOLUME X, 4

NOVEMBER

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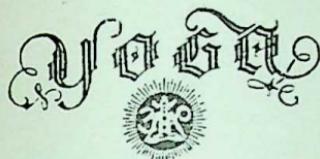
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THE MONTHLY JOURNAL  
OF THE YOGA INSTITUTE  
OF SANTA CRUZ, INDIA

Editor : Jayadeva Yogendra, M.A., Ph.D.

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VOL. X, 4

NOVEMBER

1964

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## PRAYER IN YOGA

by SHRI YOGENDRA

PRAYER and meditation appear synonymous and these have, in one form or another, become associated with Yoga. Because of their all-embracing character at the highest level at all stages of consciousness, there are traditions of Yoga which touch one or the other during evolutive stages of man. Therefore both prayer and meditation have remained correlated and form part of certain schools of Yoga. The theistic traditions of Yoga emphasize prayer, while the non-theistic depend on technology of meditation.

Both meditation and prayer have therefore found place in Yoga ; their place or part being determined by the need and inbeing of the individual. Persons with religious outlook prefer prayer to meditation, while those with rational perspective prefer meditation to prayer. Since the cumulative effect merge the identity of one into another, it does not matter what Yoga one follows. It has been claimed that prayer is easier than meditation for the mass and therefore it has grown in popularity. When associated with various traditions of religion, it has been degraded with dogmas and rituals—the spirit of prayer having been demented. Religious prayers, therefore, make no appeal to other religionists—as pure prayer, they should, but they do not. It is a tragedy that prayer, as simple as it is, should have become an instrument of abuse in the hands of diverse religionists. When symbolism became more important than prayer itself, prayer lost its soul and dogmatism, rituals and hypocrisy took over.

More than anything, the temperament of the aspirant determines the need or otherwise of prayer as a means to psychic elevation. Emotional individuals find satisfaction in prayer, while the intellectuals find all about the Ultimate in meditation. Emotion calls for something personal between the two, while in meditation, the abstract becomes the impersonal. The discipline and sublimation of emotion portrayed in a devotee during prayer is enchanting and is felt at lower levels even by others. The touch of reality is fancied as sensate and the individual longs for such an experience to continue for ever and a day. It gives human touch to spiritual longings and upholds the imagery of personal satisfaction at its emotional best. Persons with strong emotions cannot do without prayer as their last resort to spiritual life, as it will be difficult for such persons to find satisfaction in other means of Yoga. Although, in the traditional Yoga, prayer is neither compulsory nor substantive, since all means of achieving concentration are permitted, its use as such is not precluded. For those who prefer the path of sublimating the emotional life through Yoga as happens to be the case in Bhaktiyoga, Nādayoga, Mantrayoga etc., the role of prayer is predominant.

Just as prayer has been an ancient spiritual technique even before the period of the Vedas so also was meditation. Founders of diverse traditions of religion belonged either to one or the other of these two cardinal spiritual technics (*sādhanā*.) The theists accepted the former, while the intellectuals accepted the latter. Prayer and meditation are expected to be cultivated through habituation, but no special methodology has been accepted to achieve them scientifically.

As to the anatomy and physiology of prayer, it may be said that a prayer is generally composed of three vital elements : (i) the being to whom it is supposed to be directed, (ii) the composition of intent and purpose, and (iii) the *modus operandi*.

As to the first, any prayer directed to God implies an *a priori* belief in Him. It means that for others, who do not hold such a belief, religious prayer loses all meaning. Only

the theistic schools of Yoga believe in such prayers, while the others follow the path of meditation unassociated with any form of prayer.

What however has been recognized by Yoga is the power of concentration inspirited by the height of emotion, thought or sound which is capable of producing the desired results through its influence on other minds. Such minds may be earthly, disembodied or divine. The success of any prayer therefore depends not so much upon its being addressed only to God—irrespective of the fact to whomsoever it may be directed as per diverse religious beliefs—as on the other two elements which contribute to its success. Prayers employed for purposes other than religious are circumscribed by selfishness—ironically, even the so-called religious prayers are exploited for mundane purposes.

As to the second, the composition of intent and purpose, prayers usually constitute—in essence—(i) gratitude for favours real or imaginary, (ii) abstract or solemn earnestness, (iii) sublimity of wish during lofty sentimentalism, (iv) introspection, or (v) selfish or even altruistic entreaties when in joy or despair.

According to Yoga, prayers of various categories are in effect the scientific means of contacting the great unseen forces. For a sincere prayer emanating from a pure heart that stirs, as it were, the soul within is a bimental force (*kundalini*) released in the world towards a specific purpose ; and no force (*sakti*) effectively applied fails to produce some result. Now, that the possibility of parapsychological phenomena has been accepted by certain scientists and instrumentation has become available in some cases, prayer can be tested for its result as in the case of theotherapy. We are thus in a position to understand better why the value of prayer need not be limited to the religious purposes only.

Prayer can and must, therefore, be profitably employed both for personal and universal good in any department of life. When intense and relied upon (*śraddhā*) as the sole alternative, it receives added strength in the complex chain of universal forces and serves as the best means of lifting one-

self by one's own bootstraps. It acts through cohesion, and when not impeded by inner conflicts, doubts, and external interests of others, usually succeeds in contacting the unseen forces favourable to its mission.

Although a matter of daily experience, it has not yet been sufficiently recognized by the scientists that whenever any bodily organ stands in need of more strength with which to function, it *prays* to its universe—the body—for more supply of blood and energy. The subtle quicker waves of the nerve impulses (*prēṇavācūyus*) during strain, distress, pain, sorrow and disease are, in fact, a particular category of prayer to the phenomena (*pratyaya*) and thus to the power of consciousness (*citiśakti*) for a still greater supply of energy stream from the universal current. Such appeals, in various departments of life with a view to meeting the emergency, when purely, judiciously and scientifically applied, are always answered in a special way.

As to the third, since concentration is the vital principle in prayer—to be really effective—silence and solitude become the two indispensable prerequisites to all genuine prayers. Mass and public prayers in or outside of the sanctuaries, because of their inherent causes of distractions and verbiage, without being effectual, thus border on religious exhibitionism. The cumulative effect of mass psychology and homogeneity of purpose in other than individual prayer is often obstructed by the cross-currents of subconscious urges of the many and so lacks the essential coherence which even when available is often temporary.

When practised individually, regularly and devotedly, a prayer is sedate and consoling. When sublime in context, its psychological merits enlivens purity of personality and compels habituation to moral and lofty consciousness. But, when otherwise, it serves only as a cloak of piety and results, as it must, in quackery, amorality and formalism. Moreover, self-interest in prayer is a vice and not a virtue; and, if this self-interest has to be eschewed, to raise the level of prayer to emmaculate purity, then nothing can take the place of yoga meditation as the most ideal form of prayer. It may

however be pointed out that even while meditation (*dhyāna*) is regarded as an essential accessory of Yoga, prayer through meditation with a view to gaining benefit is not only severely precluded but is even regarded as an abuse of Yoga.

What is not generally known to those who pray is the fact that any show of prayer—with its ritualistic paraphernalia—is abortive and contrary to its essential purpose, and as such must be scrupulously avoided by all true students of Yoga. As a matter of fact, the life of the yogin is in itself the most ideal never-ending prayer which neither needs display nor suffers pretence.

## A BHIKSU

by S. G. DESAI

THE *Nēradapariṣrājakopaniṣad* describes the six characteristics of a Bhikṣu (ascetic) in a very interesting manner.

According to this Upaniṣad, two Bhikṣus form a family, three a village, and more than that a city indeed. A Yati should not utter any word other than “Nārāyaṇa”. The six characteristics of a Bhikṣu, according to the same Upaniṣad, are as follows :

- (i) Ajīvha is the one, who does not distinguish between the food as the palatable or otherwise ; and speaks nothing but the truth, which is wholesome and limited.
- (ii) Saṅdaka is one who treats a new born babe, a young lady of sixteen years old, and an old woman of hundred years quite equally. He has no passionate feelings about women.
- (iii) Paṅgu:—He is one who walks only for begging alms and for passing urine etc. He does not walk more than two miles at a stretch.
- (iv) Andha (blind) is so called because his eyes do not reach to the worldly things as he is always possessed of inward vision.
- (v) Badhira (deaf) is one who though hears good or bad things, pleasant or sorrowful words, treats them as if they are not heard at all. He is unaffected thereby.
- (vi) Mugdha (nappy) is one who always remains or moves about like a person, who is fast asleep ; though in the vicinity of the objects of the senses, he is undisturbed.

The six ties for a yati, according to the *Sānnyasopaniṣad*, are : the seat, the Patralopa, collection of things and of students, sleeping by day time, and speaking in vain. Yatis are ever happy ; for, they get many rags on the streets, alms everywhere and their bed is the earth so wide spread.

## HEALTHY FOOD

by ANDRE KARPATI\*

Do you know the main reason why men everywhere spoil their own health and lives? In the true sense of the word they commit slowly to progressing suicide. Do you know why men are subject to illnesses? Why after forty and fifty, they become already old and deprived of all vitality? BECAUSE THEY LIVE ON COOKED FOOD !!!

In nature all animals live without boiling or cooking their meals. They eat their food as nature gives it to them. Cows and goats and lots of wild animals live on fresh grass and leaves. The tiger and the lion, and all the other flesh-eating animals live on fresh flesh. The elephant and the giraffe eat tree leaves. Birds eat worms, chicken raw wheat and Indian corn and other seeds. The wild boar lives on so many different kinds of roots. The monkey enjoys fruits. But have you ever seen any of the wild animals cooking their food? Certainly not.

Does this not open your eyes? Has not man an animal body, too? So why do you live on cooked food, while all wild animals live on raw products only? Isn't it evident that cooking food is a most unnatural process?

Man can very well adjust his life in a way that he, too, eats only uncooked, and therefore, unspoiled things. To live on raw fruits and salads only is a much more natural way for us to live. And such food is as tasty, or even tastier, than any other.

Of course, one has to consider that mankind, for thousands and thousand of years, has not lived this natural way. Therefore, a sudden change might do more harm than good. It would anyway not bring about the immediate and good results one might expect. That change must be made slowly, but consistently, for seven years. Then, when your body has completely changed within that period, you are ready to

\* The author, a noted painter, is currently in India. The views expressed are the author's own.  
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live on nothing but raw fruits. Then your body will develop marvellously, and you will, for certain, live longer than any other man not following this system. Because you will have returned to the really natural way of living, the way that animals live in nature, in the jungle. You will have returned to what the Bible calls the "Garden of Eden", with the prospect of living for ever.

Pluck a fruit from a tree or a vegetable from a bush, take a tomato, a water-melon, an onion, a carrot, or a potato. They all contain real life. Suppose you take a green tomato today and keep it at home. After two or three days, it turns red, and the seed inside becomes ripe, because the biological process in the tomato still goes on, even after you have plucked it. The fruit really lives and develops and becomes tastier. Raw fruit is full of life.

But when we cook it, it becomes a dead matter. Or has any man ever been able to grow potatoes from one that had been cooked before? That is not possible, as you know very well. Cooking takes the life out of fruits and vegetables and kills the life-giving energy in them.

So, when we eat the fruits nature produce that for us, we eat life. We eat life-energy! Raw fruits are known to be rich in vitamins. Vitamin means life-essence (*vita* is Latin for life). But whatever we boil or cook loses this vitamin contents. This life-force is not only spoiled, it is reduced, killed! That vitamins perish in the food which you cook, is a proved scientific fact. Some, especially vitamin A, is destroyed more quickly by cooking and others less quickly. But all of them are harmed very much in the process of cooking.

It is true, you can live, for a long time, on cooked food alone. But there are a thousand different degrees between a life full of vitality and the life of a sick person. And what we strive for, the aim we have set out is a life of your body in which the biological process functions absolutely perfectly.

It is also a proved scientific fact that vitamins prevent a large number of illnesses and ailments. Thus they are absolutely necessary for your body to function

well. When you think over these ideas, you will also ask yourself this question :—“Why do we go on cooking our food? Is it not a most foolish act to do, when we know exactly that it is not natural, and that furthermore we deprive ourselves of vitally necessary forces, when we cook our food?”

That the life-force goes out of the food which is boiled you also see from this example : Should you take milk from a cow, boil it, and then feed it to the calf, you will soon notice that the calf does not grow so well, as when it had sucked the milk from its mother direct, when it was in a fresh state. The calf so fed may not even be able to stand up, so weak may it become from the diet you give it. Losing all its vitality it may finally die, within a few months.

You can try out the same with the cow. If you should boil the grass which is intended for the cow's meal, the cow will lose strength and vitality day by day. Within two to three years it will probably have lost so much of its energy that it has to die.

The truth that the life-force has gone out of cooked food can also be realised when you see that cooked food is spoiled within a very short time. While you can keep raw potatoes for six months or longer, boiled potatoes, in which the life-force has thus been destroyed, decay within the next day or two.

It appears that the degree of temperature plays an important part in organic life. While a temperature as high as boiling point kills the life in vegetables, a temperature near freezing point preserves their life. And in hot climates food perishes much more quickly than in colder climate. The rice which you cook, for instance, at noon in Madras may already be spoiled and no longer fit for eating the same night. In Europe, however, it is quite customary for the poorer classes to eat at night the remains from lunch-time.

That fire is so very harmful to life, you may have experienced on your own body. For wounds from burning are the most painful of all. No other ailment such as headache, fever, cold, or even bone-fractures are as painful as is burning.

If you should keep your finger exposed to fire for only a minute, you would experience a most painful sensation. For the fire will kill the life in your finger ; that is why the process is so extremely painful.

Normally, no illness whatsoever would befall mankind, if men all lead a NATURAL life. Illness is nothing but a reaction of the body against unnatural ways of living. And one of these unnatural ways is the eating of artificially prepared food by cooking it. Is it a wonder that, if year after year we keep the life-giving energies, which raw fruits can give, away from our body, finally our body feels this lack of life-energy so much that it weakens more and more, till in the end it stops its work completely ; it dies ?

There is another important consideration of which we must not lose sight. All-dead organic matter decomposes and returns thus to the inorganic world. This is a scientific truth. Food, the moment it is heated up to the boiling-point, turns dead, as we have seen before. Now please realise also that the very same moment, when the boiling-point is realised, this process of decay begins in the food also. And by eating it, when finally served, we take into our body decaying and decaying and decomposing matter instead of fresh, living, and life-giving foods.

That is how man commits slow but progressive suicide when eating boiled food. When he eats it, he eats dying materials. He has then to die soon himself, because the boiling shuts off the light of life in his body. So, let us eat the food as nature gives it to us, without boiling.

When I say we should eat raw food, of course, I do not mean that I expect you to live on raw meat, raw potatoes, raw wheat, or raw rice. For that is not the natural food for human beings. Leave the raw flesh to flesh-eating animals, such as lion, tiger, wolf and fox. And leave the raw potatoes to pigs or other animals that enjoy them ; the raw wheat and other seeds to chickens and birds.

What then is the natural food for men ? Well, the animals most nearly related to men are the chimpanzee, the

gorilla, and the orang-outan. The Malayan "utan" means man of the woods. We have very much the same body as these apes have. And all the rest of the animal kingdom show a much greater dissimilarity to man. It is known that these apes live on fruit alone. So the NATURAL food for men is accordingly fruit. For, as I have pointed out, the ape-body and the human body are essentially the same.

Considered from this logical point of view, eating what the apes eat does by no means signify the leading of a monkey life. The liquid which my body needs it gets from fruit-juices only. And, of course, I have never in these seventeen years touched any cooked or boiled food. I have found that those fruits which spread a pleasant smell, such as apples, mangoes, bananas, oranges, lemons, straw-berries, raspberries, etc. are the best suitable for a human diet. And they are of so fine a taste that we can very well eat them without any preparation, without any salt or sugar or pepper. Salt and pepper, as a matter of fact, spoil the natural taste of food.

I have felt more and more that by eating fruits alone man can manage always to be fresh and fit and full of vitality ! This is natural, since fruits are full of vitamins, as we have seen. And the fruit-juices help a lot to keep the body clean inside. The man who lives on natural food cannot fall ill for two very simple reasons :

- (1) His blood becomes so pure that it does not contain any food at all for microbes. So they cannot live in it. And
- (2) If any microbes do manage to get into the body, the body's vitality is so great that the strangers are overcome and killed instantly.

Result : No illness can befall that man.

I have explained to you the enormous advantages of a life on fruits alone ; I have to mention also the single advantage I can see in eating cooked food. It is this : Cooked food is more easily digested. That is so, because the cooking opens up the cells of the food, so that they can be attacked more easily by the digestive juices of the body.

It is true that by living on cooked food you can add flesh and fat to your body. This, to the man who is ignorant of the deeper knowledge in these matters, would look to be the main aim. But the essential, the life-prolonging factor, as we have seen, is missing in such a body. That is why it can never attain the same vitality as can the body fed on fruits. But this vitality factor is *the* important point.

Cooked food can give the body plenty of calories. It can, together with a training of the muscles, give you a muscular or even a fat body. But this is not the most important point, as you know. For such a body cannot so well renew itself constantly, since it lacks the vitality to do so. Though it may look healthy, it is in reality a degenerate body. That is why strong-looking men do fall ill and usually die sooner than lean men.

Only the natural food can give you the original and natural vitality that you find, for instance, in the gorilla. The gorilla lives on raw fruits. And he is as strong as twenty men. These wild animals which live in harmony with the elements live already for centuries. Its life in harmony with nature is the reason why the elephant in the jungles lives so long. It eats only raw leaves (there are no kitchens in the jungle!). Its vitality is not affected by caffeine, nicotine, and similar poisons (there are no smoky coffee or tea-shops in the jungle!). It does not live in an artificial concrete house, but keeps in closest contact with the natural ground, also at night. Contrary to man, it lives an open-air life. Clothing is unknown to it. It bathes in lakes or rivers and gets dry again in the sun. This is the ideal of a natural life. What wonder then that it can live upto 500 years. Compare an elephant of thirty and one of a hundred years. The older one is as quick as is the younger, if not quicker. It is certainly much stronger than the younger fellow. It has not lost any of its vitality, but appears to collect more of it day by day. A similar life is lead by the wild boars. And when you see them running about side by side, you can hardly tell from their speed which is five or which is a hundred years old. Since man is the creature with the most perfect animal body, naturally, he can direct his life still better and still more purposeful than can animals.

## IS THERE ANY FEAR HERE ?

*(contributed)*

THERE are many, interesting instructive and significant legends about the great Hathayogins—especially Gerakṣānātha and Matsyendranātha, the teacher. One such legend on the quality of patience was mentioned in this journal earlier. Here is another symbolic lesson on the virtue of fearlessness.

Once the great yoga teacher Matsyendranātha accompanied by Gorakṣnātha was travelling on a mission. It so happened that a very devoted disciple of Matsyendranātha presented a gold piece to the great teacher without any third person knowing about it. The teacher lovingly accepted the same and preserved it with his few belongings. However, when Matsyendranātha and Gorakṣnātha, during their travels, passed through a dense forest area infested with thieves and dacoits, Matsyendranātha took care of the gold and tied it to a piece of his garment.

So whenever the teacher came in the vicinity of a river or a pond and desired to bathe, he would invariably hand over his garment containing the gold piece and enquire confidently of the disciple, "My son, Gorakh ! Is there any cause for fear hereabout?" Gorakṣnātha would mechanically reply that there was no cause for fear thereabout; but he just could not understand why the Master had to pose such a question.

As it should happen, the same routine question propped up when both the travellers passed through a lake-area. They wanted to rest, but before retiring Matsyendra enquired of his pupil, "My son Gorakh ! Is there any cause for fear hereabout?" The devoted disciple replied that there was no such cause for fear. In due time, it so happened that the next time, when the two were to halt near a riverbank, the now-routine question of Matsyendra, "My son Gorakh, Is there any cause for fear hereabout?" perturbed the pupil very much. So no sooner the teacher went out of sight for a bath in the river than Gorakṣa quietly opened the garment.

He found the gold piece and understood the teacher's persistent reference to fear. Gorakṣanātha took the gold piece, went upto the river and threw away that precious metal in the river. After the bath followed by some rest the two again started their journey.

The next time when they halted near a river, and the teacher put the question, "My son, Gorakh ! Is there any cause of fear hereabout?", the pupil however replied very emphatically, "Master, There is now *absolutely* no cause for fear." The teacher was mildly surprised and asked, "Why do you say so *now*?" To this the great Gorakh replied, "Sir, I have thrown away fear into the river and there is now no further cause for anxiety". The teacher insisted for an explanation and Gorakh explained, "Sir, that metal piece which has been causing you so much anxiety all this time has been thrown away by me in the river. And so now onwards we are permanently rid of that fear."

## WHAT DO YOU SAY ?

### READERS' VIEWS

SRI C. G. K. Nair from Narsingarh writes, "In the last issue of the journal, views of yoga students on the desirability of disclosing the secrets of higher yoga practices to all and sundry without taking into account the quality and the prerequisite background and preparedness of the would-be student were invited. In this connection, with my limited experience, I think that in the spiritual field, one becomes eligible for study only when demands and complaints against the teacher cease. Complaining about the reserved attitude of a yoga teacher is itself a proof of the unpreparedness of the student in question in the article. I feel that there is no need to urge the teacher of Yoga to teach spiritual wisdom because as soon as the student prepares himself as per the earlier instructions—whether knowingly or unknowingly—both spiritual knowledge and the teacher to teach such spiritual wisdom come automatically and fill the vacuum. I believe that the very preparation whereby a need or a vacuum is created is sufficient. In the circumstances, I feel there is no need for demands and complaints against the teacher".

\*

Mr. Trevor Gurewitz writing under the heading NEW IMPROVED, INSTANT YOGA says:—

In the super-efficient streamlining which has taken place in the consumer-product industries it is found that everything can be obtained in "instant" form, in the most attractive packaging or preferably "pressure-pak" to be sprayed on.

If the alchemists of old could return and learn the magic words "*new improved*", they would quickly abandon their attempts to turn lead into gold, and simply proclaim "new improved lead", perhaps adding that it contains the wonder ingredient "XYZ". It would not be surprising if this venture proved to be more lucrative than the old exciting dream.

Whilst we are thus assailed, let us be sufficiently critical of mind to not become "instant suckers". That approach may be regarded as tolerable when applied to such trivial as soap and fly-spray, but it is certainly not so when applied to things of more value and importance. In one form or another, and perhaps not described in the plainest of words, one may be lured by shining promises of instant health, happiness, meditation, wisdom, salvation.

One is reminded in this context of the story of the little Indian boy, who, travelling in a train, was confronted by a foreigner who said, "What is the secret of the wisdom of the Indians? They are the wisest people in the world". The little boy insisted that it was a secret which he must, in no circumstances reveal, but he was persuaded eventually to admit that the people were so wise on account of something they ate, which was enormously costly. The stranger didn't care about cost, he said, and would pay anything for this "open sesame" to wisdom. Upon further cajoling, the little boy extracted from his pocket a piece of beetle-nut, which, he said, would cost a thousand rupees. The man happily paid the money, and started to chew the beetle-nut. And so they travelled and he chewed. Eventually the man, apparently becoming slightly doubtful, said to the little boy, "Hey, I don't feel any wiser yet". Whereupon the little boy replied, "Ah, you see its beginning to work already."

The Yoga Institute celebrated the Founder's Birthday on the 18th November 1964. Shri Yogendraji is 68.

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THE YOGA INSTITUTE Santa Cruz, BOMBAY-55

## INAUGURAL PROGRAMME TO ANNOUNCE

### 50 years of THE YOGA INSTITUTE

On 29th November 1964, The Yoga Institute will be holding a cultural programme at the Birla Matrushri Hall, Marine Lines, Bombay at 9 A.M. to announce the beginning of its Golden Jubilee Programme.

This day will be an important day in the history of Yoga. Since this will be the first organised institute on Yoga in the world that would have reached this age. The Yoga Institute of Santacruz has been a pioneer in the field of education, therapy, research social welfare etc. Thousands of persons throughout the world have been beneficiaries of the reorientation work being carried out at this Institute.

You are also invited to participate on this momentous occasion of the inauguration of the Golden Jubilee Programme by attending on Sunday 29-11-64 the dance drama (*rasa*) of the famous Bhaktiyogin SURDAS by purchasing tickets for yourself and friends. If you are outside Bombay you can still get all the information through the Souvenir by enrolling yourself as an Ordinary Member.

HELP THE YOGA INSTITUTE, SANTACRUZ, TO SPREAD  
THE MESSAGE OF YOGA FAR AND WIDE.

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Owner: The Yoga Institute, Bombay 55.  
Published by Dr. Jayadeva Yogendra for The Yoga Institute,  
at The Yoga Institute, Santa Cruz, Bombay-55 and printed by him  
at The Examiner Press, Meadows St., Bombay-1.

29/12/64

Digitized by Arya Samaj Foundation Chennai and eGangotri

# JOURNAL OF THE YOGA INSTITUTE

YOGA कालिकृति

VOLUME X, 5

DECEMBER

1964

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## THE YOGA INSTITUTE SANTA CRUZ, INDIA

Old Volumes : Rs. 7; 15s; \$ 2.00. Annual Subscription: Rs. 5; 10s; \$ 1.50  
Volume begins in August and is Published on the 20th of each month

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## .....ACTIVITIES OF THE YOGA INSTITUTE OF SANTA CRUZ, INDIA

● As a Research Institute recognized by the Government, scholars are accepted for academic, scientific, and educational researches on Yoga. Scholars are placed under competent guides with library and laboratory facilities after their Certificate Course, for a period of one year. On the acceptance of their thesis, they are declared eligible for the Diploma of Yoga Education course.

● As a special Training Institute of Yoga recognized by the Government, the Academy provides for both (i) Certified Teacher of Yoga Education and (ii) Diploma courses. The course for the first is for six months including two months probation and is open to men and women who have passed their intermediate examination or are in a position to conduct yoga centres in their areas. The course provides for theoretical and practical instruction in various aspects of yoga education. Apply for Fee and Hostel facilities with food, per month. Prospectus at 50 nP. in postal stamps.

● The Institute maintains a highly specialized clinic and hospital for treatment of refractory cases under qualified medical practitioners. Fee for medical examination and consultation Rs. 20. Apply for indoor and outdoor fees. Also for special and general yoga class for minor ailments. Free beds will be available when the Government or others provide for the same.

● The Yoga Extension Service conducts yoga classes both for men and women at the headquarters and at other centres. Trained teachers of Yoga are also provided by the Yoga Extension Service for conducting yoga classes.

The Institute conducts Yoga Education Weeks, Exhibitions, Lectures, Symposiums, Documentary Film shows, Visual Education with Lantern slides, etc. Special arrangements are made for visitors and tourists by prior intimation one day in advance to acquaint them with the various aspects of Yoga Education.

● The Institute publishes books on Yoga in Library and Pocket editions. Of the two dozen titles so far published only four are at present available, viz., *Yoga Asanas Simplified*, *Yoga Hygiene Simplified*, *Hatha Yoga Simplified* and *Yoga for Women Simplified*. The annual subscription to the *Journal of The Yoga Institute* is Rs. 5; 10 s.; \$ 1.50 payable in advance.

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532185



THE MONTHLY JOURNAL  
OF THE YOGA INSTITUTE  
OF SANTA CRUZ, INDIA

Editor : Jayadeva Yogendra, M.A., Ph.D.

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## THE HUMAN PROBLEM

by SHRI YOGENDRA

FROM the day the first man was born, he has not only remained a problem unto himself and to others but even to gods. So came the incarnations, prophets and saviours, according to mythological history. This complex has now been recognized as the human problem because man had been, is, and will remain—may be for eternity—a problem unto himself, quite unpredictable as ever. Trials have been made throughout the period of civilization and culture to solve this problem of problems by peoples of all countries. Each claimed success through their own form of civilization and so there grew various ancient sciences and arts, social forms, and traditions of religion. That all these have failed so far is patent what with the churning going on within the hearts of all men who neither feel free, happy, or at peace. For this was their search—the search for freedom, for happiness, for peace and, if possible, for immortality.

In India, such a search for these goals first took the form of mundane prosperity (*yogakṣema*) as evident in the Ṛgveda. In the amalgamated ideas of that time, may be thousands of years ago, the genesis of Yoga flowered as a catalytic medium, referred to as a vehicle through the agency of which blessings of gods were invoked. But the dependency on outside agency to achieve prosperity, which is also the aim of the modern man at national and international levels in all spheres of life, was found wanting. Thus it was soon realized that instead of solving the human problem of prosperity through

outside agency, if man began helping himself, he could achieve this economically, easily and definitely. So instead of solving his problems by objective or mundane methods, the mad *muni* of the Vedic period settled down to a norm of inner culture later accepted as Yoga—the standard and uniform technology of discipling human personality so that in whatever conditions, he is, he is still free, happy and at peace. Instead of wasting his time in building temples and monuments to perpetuate his image of self the idea of immortality remained solved when he realized that his true self is eternal and absolute.

In Yoga, freedom was not objectively expressed as freedom from want and fear, freedom of worship and of speech—the fundamental rights accepted by nations—because no man can ever be free from needs—his needs daily growing. So if he has a good meal, a good shelter and good clothes, he still wants them to be better. He is therefore not free. Today with all that civilization and culture can offer him, he is still a State slave or a paid slave. In fact, no man can consciously say that he is free in the way he would like to be. That freedom which he seeks from within is of a different category and therefore this problem still remains a human problem.

Happiness depends upon his attitude because a thing which gives happiness to one may not do so to another. Peace again is an achievement which does not come easily by the order of the State or other means. It requires dispassionate, ethical life leading to a conditioned mind.

The place Yoga occupied in the past is unique for all known systems of thought and philosophy—including various traditions of religion—accepted Yoga as the supreme technology. The high esteem in which Yoga was held in the past can be gauged from the statement in *Yogabīja* that even gods could not achieve their godhood without the help of Yoga.

This technology of Yoga today is understood at the popular and government levels as physical exercises like

āsanas etc. This profane interpretation has given Yoga a setback and made it look cheap. What is needed to safeguard the future of Yoga is rational and scientific evaluation of its technology by experts, who actually live the very life, in coöperation with unbiased and veridical scientists who should merely act as corroborators. It will then be possible to save Yoga for posterity in solving the human problems by *himself* insofar as they concern his freedom, happiness, peace and immortality. His other four freedoms of human rights can be solved if yoga discipline is accepted at all levels—economic, political, social, religious etc.—by all others as the basic way of life for solving human problems.

Nearly half a century ago, when the founding of The Yoga Institute was conceived, this vision—that, properly interpreted and evaluated, Yoga will survive as the technological Head of Commonwealth of Cultures and traditions of Religion—was fully evident. During this long period of yoga history, The Yoga Institute has so far proved its *bona fide* and is successful in promoting all aspects of yoga education.

As a result of promoting its technology, Yoga is now spoken of and respected in over sixty civilized countries of the world where the Institute remains known for its multipurpose activities. Although in a small measure, it has served the purpose of solving individual human problems, and it will be no surprise if the human society becomes transformed to a new way of life should yoga education—integrated and evolved at the Institute—be given its proper place in the educational systems of all countries in due course.

The plan is ready with whatever data is available at the Institute with its long history. What is now needed is that increasing liberal and sincere coöperation from the States or the public should be forthcoming so that much more could be done speedily to fulfill that great vision of a joyous humanity free from its problems. This is a challenge to one and all !

## HEALTH EDUCATION IN SCHOOLS

by MRS. I. M. B. KAGAL

SCHOOLS play an important role in developing healthy and hygienic habits among children. These habits will help their observance at home by children themselves and influence the family members in this.

Health education is learning the art of healthful living through one's own efforts. And it is very important for every individual as health is the greatest wealth one can have ; and without this, no other assets can be acquired or fully made use of. Health education in the home, school and the community, therefore, must form an important aspect of education to enable one to learn to live a healthy life free from disease. As such, health education must begin from the start of life and continued throughout life.

Education has a physical, mental and moral aspect. The physical education helps one to build and maintain a healthy body and the mental education to acquire knowledge to enable one to be successful in the struggle for existence that life is. Moral education aims at character building so that an individual can attain emotional stability to bear the stresses and strains of life with courage and confidence. It also seeks to humanize the human being by teaching him to follow noble pursuits, recognize the oneness of humanity and foster love and compassion—in other words to help us to build a healthy mind and therefore a healthy outlook in life to enable every one to live together happily.

### *Influence of the Home*

In the matter of education today, more than ever before, it is necessary to realize that of all the social institutions, the home exerts the greatest influence in building the foundation of a healthy society. Most of our fundamental habits such as those of eating, sleeping, bathing, elimination, emotional reactions, family relationships and social attitudes, etc., are

laid in the home. Thus parents are the first health educators in one's life. In well-developed and well-served countries besides the home, the family doctor, the district nurse and school teachers are also health educators of the family, and like the parents they are the friends, philosophers and guides to the growing generation.

About six hours or roughly only one-fourth of the working day of a child is spent at school. The remaining period the child spends in the home and the community. Thus, School Health Programmes, no matter however sound, can hardly be fully effective unless the health education efforts in the home and the community are equally sound, continuous and have the necessary characteristics in each of these settings with a unity of direction and purpose.

To cite an example, children may be taught at school to make proper use of the toilets and there is proper supervision to see that this is carried out while at school. However, the moment they leave the school and see the adults spitting, or easing themselves in the streets (which is not uncommon), the teaching in school becomes meaningless. Consequently the time and energy of the teachers is wasted, their frustration grows due to lack of desired results and the children grow in an enigmatic, unconvincing atmosphere. Thus, the piecemeal plans, in the long run, are bound to prove expensive, non-productive and frustrating, and even the best school health teaching programmes are not likely to produce desired results.

#### *Teacher's Role*

Recently the Chief Medical Officer for the Ministry of Education, U. K. in his report for 1960-61 mentioned the need for inclusion of the health hazard of smoking as subject in health education programmes in schools. But he pointed out that adult example has a powerful influence on children. If teachers, school doctors, dentists and nurses smoke in the school premises, children are likely to be highly sceptical of health teaching in school aimed to show that smoking is injurious to health.

This brings home the fact that human beings learn more by example than by precept. This fact has been well brought out in an ancient saying which says that only those whose *vichar* (thought), *uchhar* (word) and *aachar* (deed) are in harmony and in unison, are fit to teach and become teachers or what they called *pracharaks*. Our teachers have to realize that unless our thoughts, words and deeds are in harmony and in unison, we can hardly expect to achieve our set targets and reach our goals in any programme in life and more so in the sphere of health teaching.

As early as 1850, Lemuel Shattuck in the "Report of the Sanitary Commission of Massachusetts" said: "Every child should be taught, early in life, that to preserve his own life and his own health and the lives and health of others, is one of his most important and constantly abiding duties. Some measure is needed which shall impel children to make a sanitary examination of themselves and their associates, and thus elicit a practical application of the lessons of sanitary science in the everyday duties of life. The recommendation now under consideration is designed to furnish this measure. It is to be carried into operation in the use of a blank schedule, which is to be printed on a letter sheet, in the form prescribed in the appendix, and furnished to the teacher of each school. He is to appoint a Sanitary Committee of the scholars, at the commencement of school, and on the first day of each month, to fill it out under his superintendence. Such a measure is simple, would take but a few minutes each day, and cannot operate otherwise than usefully upon the children, in forming habits of exact observation, and in making a personal application of the laws of health and life to themselves. This is education of an eminently practical character, and of the highest importance." What was said by Lemuel Shattuck in 1850 is as true today as it was more than a century ago.

### *Health Education in Schools*

Health education in schools is a very important part of the general health education programme. It is a vitally important part because nearly 50 per cent of our population

falls in the age-group 0-19 years, and because attitudes, behaviour patterns and habits are formed in the young age. Educating the parents, teachers, nurses, physicians and the community at large, is equally and vitally important in the total health education programme. Though this principle has been realized, there are delays in coming to grips with some of the community programmes which should include education in the home by the parents, and to the parents.

The report of the School Health Committee (Part I, page 90, para 49) recommends that in primary grades, emphasis should be placed on practising healthful living. The teaching should be practical and related to the pupil's past experience, his home conditions and his present needs. This means that we will need a high grade primary school teacher who must know the background of the pupil, his home conditions and his needs. The report also states that the learning experiences in middle classes should be life-centred rather than book-centered. For such training, a great deal of individual attention will be necessary. Today the class-rooms are crowded and the teachers can hardly give any individual attention.

Health, the primary requirement of life, should be a compulsory subject. First-aid, elementary anatomy, physiology, hygiene and nutrition should be compulsory at the middle school. Eugenics which could include elementary knowledge on heredity moral and social hygiene, family welfare and home nursing at the high school stage. These courses should be planned with a practical rather than theoretical bias so that whether the candidate continues or discontinues after high school, the knowledge should be useful throughout his life.

Far back on June 15, 1897, the legendary "Lady of the Lamp" Florence Nightingale wrote to Gopal Krishna Gokhale: "Could hygiene be taught by school books in elementary schools? Could it not be made a compulsory subject even in the Matriculation Examination of Universities?" Not long ago, at an Annual General Meeting of the Indian Red Cross, President Dr. S. Radhakrishnan said that training

in nursing and first-aid should be made an integrated part of women's education.

Often many of our plans suffer on account of lack of clear thinking, proper and adequate coördination with other departments, long-term and short-term targets, adequate supervision and proper evaluation at periodic intervals. What is more, we often fail to profit from advice from experienced persons, take detached views, and benefit from our own past failures and experience.

The child population, we all admit, is the greatest wealth of a nation. The money spent on their health is the soundest investment any country can make. In a developing country, the dividends may start coming in after a couple of decades. But once they start coming in, there would be a steady flow provided there is sufficient vigilance on sound economic programmes so as to avoid wastage of time and energy of personnel, and material. In a vast country like India, with a large population, meagre resources and multiple problems, money must be spent prudently on programmes to conserve the health of our children.

### *Programme*

The school health education programmes, like many other programmes will have a vertical and horizontal bar. The vertical bar would consist of health education in schools with proper dovetailing with the home and community health education programmes; and the horizontal bar of actual health examination, follow-ups and treatment of detected ailments, correction of deformities and rehabilitation, where necessary.

Health education being a very important and an essential aspect of education, the writing of text-books on this subject should be entrusted to a committee of experts in the field. It may even be better for the Centres to get these books written in English or Hindi and give the States a directive to get them translated into regional languages, with suitable adaptations, if considered necessary. This will ensure a uniform standard in health education throughout the country.

## THE YOGIN AND GOVERNMENT EXPERTS

DR. A : We have been examining some cases to see as to whether anybody can stop heart through Yoga or if anybody can stop the activities of brain through Yoga. We have found that he is alert to touch and other things. Then the point I was going to make is whether we can prove by experiments the claims of Yoga because people want scientific proofs.

S. Y. : This can be done; but this needs adequate set of scientific instruments.

We are glad to see that you have got some interest in our branch of science; and this should have been there long back.

DR. A : We used to ridicule the yogic processes. We got interested in yoga science only two years ago. We have already seen at least one or two institutes with revolutionary ideas about Yoga.

S. Y. : We are lagging due to non-touch with politics. We have no lobby in New Delhi to get money from Government—you know what I mean. So for us, there is no Government of India aid.

DR. A. : I follow you; but I request you not to get involved in politics; and, if you get interested, then better to leave this yoga science.

DR. J. : As we have got no support we are indebted to the tune of two lakhs and have to pay heavy interest per year.

DR. A. : You say that it is a high conceptive science but unless it is demonstrated the public will not accept it. It should be on an objective science basis.

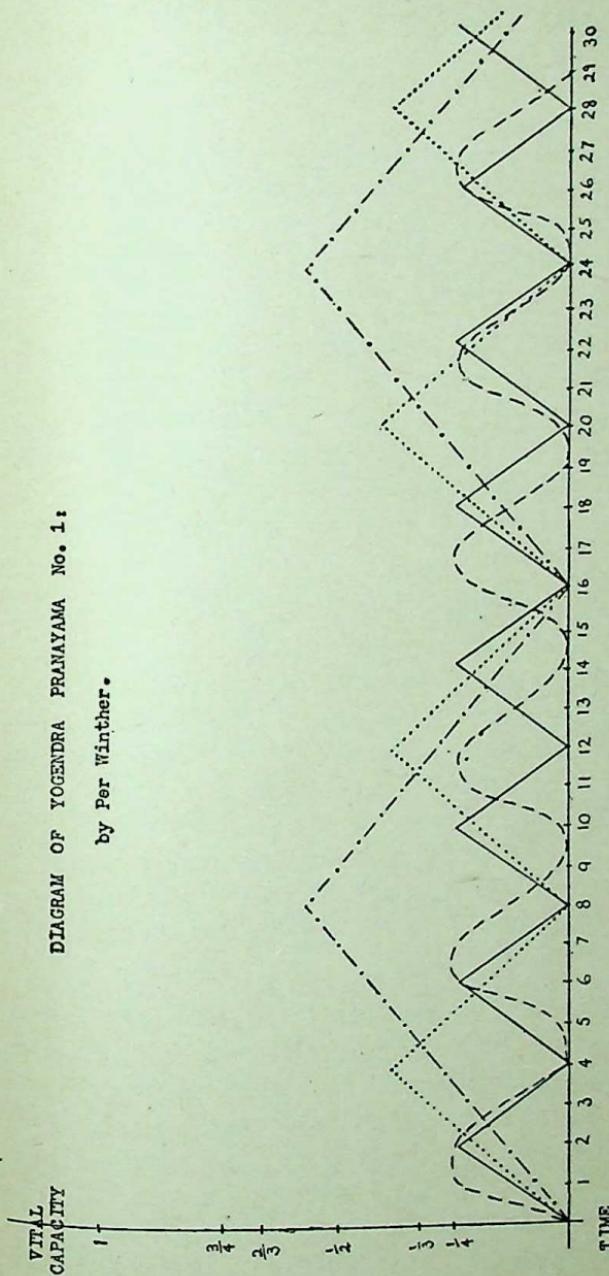
S. Y. : 50 years back it was not possible, but now I think with the modern scientific instrumentation this should be possible to some extent.

DR. A. : Personally I may agree—it is something of higher concept, but we have to go about it scientifically. You cannot ask the scientists to have only hypothesis; and therefore let them think there is something quite not correct in Yoga.

DR. J. : Without hypothesis, science cannot begin or progress.

S. V. : There are no specific instruments at The Yoga Institute, and therefore scientific progress on Yoga is lacking, in spite of accumulated data at this Institute.

DIAGRAM OF YOGENDRA PRANAYAMA No. 1:  
by Per Winther.



DIFFERENT STAGES OF MASTERY:

- — — Ex. 1: In 1; Out 2. Stop between. Uneven BEGINNING. Ex. 1. In and out; 2; no stop between; steadiness.
- ..... After a few weeks, or more, PRACTICE. In: 4. Out: 4.
- — — PERFECTED PRACTICE; Good Yoga student's maximum of In: 8; Out: 8. May be reached after one or more months practice. (A very good Yoga student may even go further and reach the maximum of 16-18.)

## A CATHOLIC PRACTISES YOGA

by OSCAR BAPTISTA RIBEIRO,

I HAD a normal childhood, sharing the joys of a well formed catholic home with an only sister. Was always devoted to my studies and finished all pre-college courses with relative ease and finally graduated in civil engineering from the University of Brazil.

Although I had a happy family life and was socially, sentimentally and professionally successful, I felt great urge to seek for something I could not quite explain, which could bring me in contact with the true purpose of life. However, I never doubted the existence of God and man's spiritual nature, and was attracted to literature concerning spiritual matters.

Since my early youth, I possessed great sensitiveness for what spiritualists call psychical influences. In the presence of certain persons I sometimes experience unpleasant feelings while in the presence of others I feel comfortable. I have a kind of intuition regarding certain problems and always obtain good results when I heed this warning or premonition and bad results when I ignore it. As this sensibility was not sustained by mental discipline, it led me to experience spells of great anguish and to suffer from phobias and restlessness which, ultimately, gave me the feeling of emotional and mental instability.

Three years after graduating, I fell seriously ill. I was treated by a physician Dr. Severino de Rezende who became my friend and not only restored my physical health but also put me in the right path towards mental cure. *This doctor practices Yoga.* He has been a student of the Yoga philosophy since his youth. He transmitted to me his confidence in Yoga. At his behest I enrolled at the Jean Pierre Bastiou Yoga Academy and have been practicing for over a year now.

This practice has restored in me the sense of re-integration in the Divine Oneness, greater understanding of Christ's

teachings, tranquillity, patience, serenity, emotional balance, self-confidence, clear thinking, foresight to solve all problems in the various phases of life and greater physical resistance of fatigue and sickness.

Life for me gained an objective sense, it will no longer be wasted, it will be a realization.

I wish to consign here my gratitude to my doctor and friend Severino de Rezende as well as to the brilliant Yoga teacher Jean Pierre Bastiou who has rendered great services to his adopted country by disseminating the correct technics and clear interpretation of the philosophical teachings of the immortal science of the ancient Indian sages.

## GAME OF OPPOSITION

by JAMES MOMSEN

IF we ever stop to consider what goes to make up this game of life, we usually arrive at the conclusion that it is made of barriers to overcome and opponents to defeat.

We tend to make opponents of our bodies, our minds, our wives, our husbands, employers, employees, next door neighbours and so on.

We struggle against opponents and barriers all our lives because that is how we consider life to be. However, life is that way only because we consider it to be that way.

We can very well view life as a *game* composed of barriers to overcome and opponents to fight.... but, if we do, there is only one barrier and only one opponent. That is ourselves.

Actually life is made up of components, not opponents. It is made up of individual parts that make a complete whole rather than opposing parts of a whole.

Whether we are aware of it or not, we complement each other. Every person is to some degree dependent on all other people. A teacher cannot be a teacher without pupils. Both teacher and pupils are necessary for either to exist. A wife isn't a wife without a husband ; an employer is only an employer so long as he has employees... and *vice versa*. For a shopkeeper to exist he must have customers ; and to be a customer there must be someone to purchase from. For a prize fight to continue there must be two fighters. They are so necessary to each other since they are components in the game of fighting. If either of them stop, the fight is ended.

We live happily therefore to the degree we recognize ourselves as components in whatever we are doing, and so coöperate instead of opposing.

If our life is a constant struggle it is because we consider it to be made of opponents and barriers ; but it is only our

own consideration that makes it so. We are fighting against ourselves, and climbing barriers of our own constructing.

We create opponents by assigning qualities, attributes or abilities we consider undesirable to some person or to some thing. Since the usual view point in this game of life is one of opponents, it is not too difficult to have your opponent see you as his opponent, too. In this way we create a game of opposition.

However, the game of opposition depends for its continuance on agreement. If one of the opponents falls out of the game it is ended. For example: If a husband and wife constantly quarrel and one happens to change his or her attitude the quarrelling stops. The old saying that it takes two to make a quarrel is perfectly true. Both parties are the components of the quarrel, and both are equally responsible for its continuance. Even where one is always the aggressor, a change of attitude on the part of either partner will cause the quarrelling to cease. The condition of quarrelling can only exist in the presence of two or more opposing natures, and a change in any one of them will change the condition.

Whenever we consider someone is opposing us, we will find that we are also opposing them. If we cease opposing them, they will cease opposing us.

Life is made of components at all levels whether we realize it or not. To the degree we are conscious of this affinity and interdependence between people and things we feel calm and secure. Conversely, to the degree we consider things and people as opponents we are apprehensive and insecure. By realizing this, we can bring ourselves a brighter happier life. [Yoga enjoins *tapas* as the keynote in dealing with this game of opposition—ED.]

## WHAT DO YOU SAY ?

by MARIE ISRAEL DADA

IT seems that alike the human beings, Yoga is also exposed to distortions, misunderstanding etc., though some authors do not aim at creating prejudice about Yoga, yet when time comes to sustain their own arguments they would talk of Yoga as if they are the real masters of the subject. India (where Yoga originated) is thus put in the background. While Shri Yogendra remarked some time ago that Yoga is not a religion, yet it seems that at times it is mixed up with religion and other matters which aim at discrediting Yoga.

I would refer at this stage to an article which appeared recently under the title *Is Yoga Something for Christians?* Excerpts of the articles as well as recent books on Yoga (of course, foreign) say the following :—

1. "Though the yoga health books say that Yoga is not a religion, it is usually admitted that *it leads to religion.*"

2. "One yogi who initiated some 100,000 Westerners into a higher Yoga says : 'Master of his body and mind, the Kriya Yoga ultimately achieves victory over the last enemy, Death . . . In contrast to the slow, uncertain bullock-cart theological path to God, Kriya Yoga may justly be called the airplane route.' "

The point at issue is made out that extrasensory perception, occult and psychic powers useful in diagnosing and healing are obtained in Yoga through a series of semi-acrobatic postures, complicated breathing exercises, and the awakening of the *cakras*. While these powers are attained without any loss to health in Yoga, yet the controversy is about the theory and practice for reaching higher consciousness. In fact, the powers obtained by Yoga are basically the same as those possessed by Christendom's spirit mediums, spiritualists, psychic healers and the extrasensory perceivers.

3. "For one thing, Yoga teaches that all religions lead to the kingdom of heaven which is within oneself. But Jesus Christ did not agree that all religions lead to the same goal. Many lead to destruction. *Matt. 7:13, 14.*"

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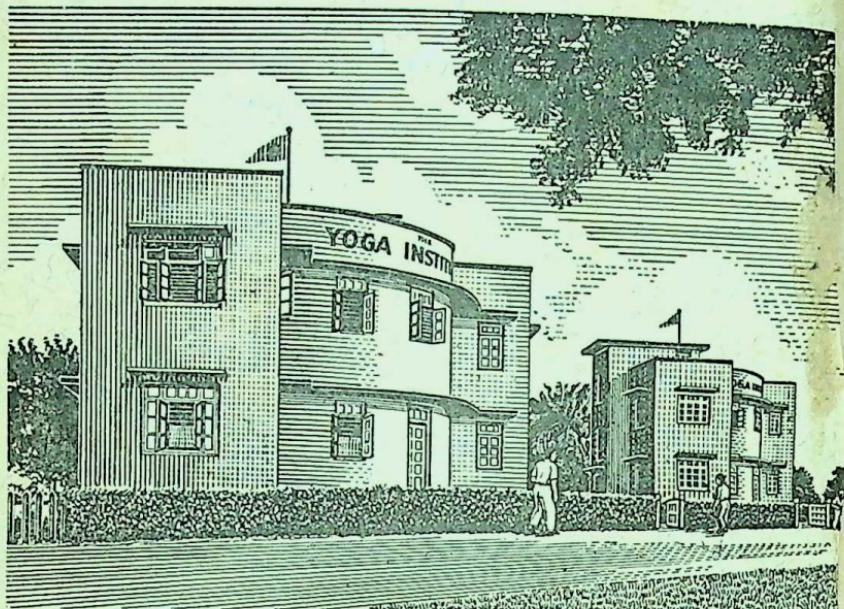
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## YOGA PSYCHOSOMATIC HOSPITAL

IT is widely accepted that nearly 72% of the patients admitted in hospitals are psychosomatic cases requiring special treatment methods akin to yoga way of life and technique. It is referred to as "education in medical discipline." The psychosomatic hospital therefore is more educational than medical. It provides for institutionalisation of patients suffering from chronic functional diseases often of a refractory nature in the atmosphere of an *āśrama* or *vihāra*-cum-hospital with emphasis on changing the patient's way of life.

WITH the foundation of The Yoga Institute in 1918 by Shri Yogendra, the first yoga psychosomatic hospital was pioneered by this oldest institute of scientific Yoga in India. For the first two years at Versova, three beds were provided for this project where 65% successful cures were recorded. In America, at Harriman, during the next four years, with twenty beds, 58% success was registered. During the last three decades nearly 3000 cases treated have shown that 74% cases have been successful. The demand for admission at this unique hospital for refractory cases is continually increasing. At present, the Institute at Santa Cruz, Bombay has provision for twelve beds. The patients come not only from all parts of India but also from many foreign countries.

## THE YOGA INSTITUTE Santa Cruz BOMBAY 5.

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Published by Dr. Jayadeva Yogendra for The Yoga Institute,  
at The Yoga Institute, Santa Cruz, Bombay-55 and printed by him  
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